



THE CHRISTIAN CENTURY.

Volume XX.

Chicago, Ill., March 26, 1903.

Number 13

Leading Features

The Prospects of Religious Education.

Twenty-Five Out of Three Hundred.

The Visitor.

The Value of Pure Literature.

The Maccabean Revolt and the Herodian Rulers.

"Institutional Church."

Christian Union.

The Des Moines Congress.

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Notes Concerning the Young People's Department of the C. W. B. M.

The young people's department of the Christian Woman's Board of Missions was organized in 1884. That year twenty-eight mission bands were formed, and these contributed \$147.03 to missions.

Last year 1,169 mission bands and intermediate and junior societies made offerings to the work.

The whole amount raised by the department from its beginning until the close of our last missionary year was \$154,988.98; of this sum \$25,512.82 was contributed last year.

This year the young people are asked to raise \$30,000. One-half of this amount will be required to support the 500 girls who are in the three orphanages in India and the one in Porto Rico. In India the \$30 asked for each child will not only provide food and clothing, but also pay a just proportion of the salaries of the missionaries who care for a girl in the orphanage and teach her in the schools. But in Porto Rico the salaries of the workers must be paid from other funds.

The children's funds have put up several large buildings in Jamaica, one each in Japan, the United States and Porto Rico, and twenty-five in India. Among these last named are six bungalows, six orphanages, three hospital buildings, and several school-houses, chapels and dispensaries.

There is a great need this year of building in the city of Monterey, Mexico, that will provide accommodations for 500 or more pupils in the American and Mexican department of the school, and contain an assembly hall for the church services. This will cost \$8,000 or \$10,000. A boys' orphanage building is to be erected in Porto Rico. Appeals are made for buildings which are greatly needed at other mission stations. It is hoped the Easter offering will be very generous, so that all these things may be provided for.

Mattie Pounds.

The True Christian.

The Methodist Protestant says: "A man who has not grace and character enough under divine direction, to properly regulate his life unless he is caged in a circle of specific rules, is not a Christian at all. He that is born of God doeth righteousness, just as a good citizen has no intention of violating, either in letter or spirit, the laws under which he lives. It comes natural to him, and he does that because he prefers it. Christianity is to him, not a series of regulations, but a life, and he lives that life and yields to it with unquestioning consent. His motive is, not to obey rules, but to obey Christ, and when he does that he may be a sweeter, happier, better Christian than the other who obeys rules with pharisaic punctiliousness. Christianity is liberty in its noblest development."

The Christian Century

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EDITORIAL

THE PROSPECTS OF RELIGIOUS EDUCATION.

The great convention which was held in this city during the past month seems destined to take its place in the chronicle of the times as one of the most notable gatherings ever convened in the interest of a forward Christian movement. It was great by virtue of the theme it was called to consider, great in its personnel, including as it did in its registry a large number of the most active and influential men engaged in religious and educational work, great in the uniformly high tone of all its utterances and great in the program which it outlined for future work.

There is no question but that the expectations aroused by this gathering are very high. The interest felt in the promotion of religious education is far more widespread than those who undertook the promotion of this meeting dared expect. On the other hand, many who were already identified with some existing organization felt apprehensive lest some rival should be created. As one of the speakers said, there were those who thought the convention would play the part of Jacob, the supplanter, or Joseph, the dreamer, or Ephraim, the half-baked, or of Jeshuran, the kicker. But none of these prophecies were realized. The gathering did not denounce or speculate or merely disclaim. It planned. It is believed that it planned wisely. It is possible that it planned even better than it knew.

The organization which was consummated has now placed upon it the responsibility of meeting the emergency thus created. It is scarcely possible that in all regards it will be able to satisfy the expectation of those who watch the work. The greatest difficulty before it is the likelihood that radical measures will be expected of it by those who are its friends. Nothing could more surely defeat its purpose, however, than such radicalism. Educational progress is of slow growth. It would be an easy thing to put out a Sunday school lesson series which might embody the ideals of the convention. But the very end sought would probably be defeated by such a step. It is not a rival lesson scheme that is needed, but the adjustment of such courses as now have existence to pedagogical standards, and if others are required their emergence as a perfectly natural evolution of the time, not as an attempt to interfere with existing plans. The ideal is not a uniform system of any sort, but the

increasing ability of Sunday school workers to plan their own lessons, precisely as do the teachers in the public schools.

It would have been an easy thing for the convention to pronounce off-hand upon the reforms needed in the direction of ethical and religious training in the public schools. There are many who have well-formed theories as to what should be done. Some believe the Bible should be taught as a text-book. Others regard some preparation of text-books, making use of portions of the Scriptures as preferable. Still others would limit the use of the Bible to preliminary chapel reading. All these groups recognize the present failure, but they do not agree as to the best method of procedure. It is apparent, then, that time must be taken to consider such matters in the light of experience and the wisdom that many counsellors can bring to the question.

The method of the new Religious Education Association seems, for these reasons and many others that might be named, the wise one. A central body is organized, to which is entrusted the perpetuity of the work. Around this is grouped a body of representative religious and educational workers, voicing the opinions of all sections and shades of thought in the church. Then to small groups of active and skilled members of the association is committed the task of proposing improvements in the work of religious education in the home, the church, the Sunday school, the public school, the college, etc., whose findings are to be reported at subsequent conventions, general or special.

If any one is skeptical of the results to be achieved by such means his attention may well be directed to the work of the National Education Association, which has now become such a potent instrument of pedagogical progress. No one who has the slightest acquaintance with the great results that have come from its work is likely to question the possibility of similar results in this other field, particularly when the ends sought are so similar and the organization almost identical. The future alone can reveal the results of the work set in motion at Chicago, but those who hope for genuine advance in this most important direction will find themselves vastly encouraged by the conspicuous beginning of things achieved at the convention and since.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness.

TWENTY-FIVE OUT OF THREE HUNDRED.

It is known to many of the readers of THE CENTURY that the Presbyterians are making special efforts this year in the direction of evangelization. It is not surprising, in view of their habits of orderly effort, to know that they have gone about this matter in a very systematic way. Their general assembly has appointed a committee of management which has in charge this whole evangelistic effort. This committee has authority to approve all evangelists sent out, to appoint them their fields, to receive their reports and to pay them their salaries. We are informed that at the middle of February this committee had received applications from three hundred men to be sent to evangelize and that out of this three hundred only twenty-five had been appointed. It may be assumed that every man considered at all suitable would be appointed, in view of the fact that this body seems particularly anxious to do a conspicuous work in this department at this time.

Now, the fact of so small a number of suitable men being found, in so large a number of seekers for the appointment, is food for most earnest thought. Our churches and ministry ought to reflect over it very earnestly. For many of the problems these people are dealing with are common problems. The methods of dealing with them may, in detail, be different, but therein is the only difference. The fact above noted indicates that the great Presbyterian body has determined not to be so carried off its feet with evangelizing enthusiasm, as to consent to the sending out of crude or otherwise incompetent men to represent it. It shows, also, that in common with others they have their men who aspire to do the work of evangelists who are for some reasons unprepared for such work. We are well aware that the Presbyterian Church is not to be held as in all respects an example for us. We do many things better. But on the other hand, we can learn much from them as well as from others. They will not send out untrained, crude, ignorant, sensational, nor immoral men to misrepresent them before the public. We ought not to do so, either. We have allowed entirely too loose a rein in this matter. We have scores of churches to-day that are languishing because of the unspiritual methods used by sensational evangelists called by them to hold meetings. Indeed, it has become proverbial that only remarkably strong churches can withstand the effects of meetings held by certain of these "professionals." In these churches it is often the case that the ideals of the people have been so sadly perverted by the sensationalist, that the pastor must leave, and that no man can accomplish anything with the use of spiritual and dignified methods. They have felt the wild excitement of the whirlwind, and nothing short of a cyclone will entertain them. Perhaps the less said the better concerning other scores of churches that are blighted, divided, destroyed by the evangelist who has left trailing behind him the slime of immoral conduct.

The Presbyterians are seeking to control these matters through their committee. We are to have a committee on evangelization. Can this committee control these matters for us? Certainly it cannot do so in the same way the Presbyterian committee does so, for the lack of the ecclesiasticism it has back of it; but can it do so in any legitimate way? If so, then let us have the committee. If it cannot, then let us devise, if possible, some other way of saving our churches from perversion, and our plea and character from misrepres-

entation before the public. Surely every consecrated preacher among us, of whom we have many, whether he be pastor or evangelist, will heartily concur.

THE VISITOR.

An ocean voyage is one of those things which demands repetition. No matter what one's experience may be as to weather or company, he is pretty likely to wish to go again as soon as he can. And after the trip has been repeated a few times it becomes a habit rather pleasant and not very expensive to slip over to the other side now and then for a rest or a visit to some new scene. Travel is itself an education. It is not the sort that can compensate for the lack of the culture which a college or university experience brings, but it forms an admirable complement to such schooling. One who is a student is prepared for a journey. A traveler sees what he has the capacity for seeing and nothing more. Of two tourists who make the same trip and look upon the same scenes the one who is prepared by study, reading and reflection for the journey not only sees more than the other, but he alone sees *anything* worth mentioning.

The Visitor recalls two friends who recently made a journey around the world. To one it had been the hope of years, and for it he had prepared with due regard to its requirements. The history, the characteristics, the architecture, the art and the politics of the regions he expected to visit were gradually made his possession. He already knew the lands before he went. The other made no such preparation. The result is apparent whenever they are met. One of them came back enriched in mind by his journey. It had entered into the fabric of his life. The other had merely been around the world, after the manner of the globe trotter. He had looked upon many things, but had seen few. He was one of that class, of which unhappily America produces more than any other land, a sight-seer, uncultured, unprepared and therefore unimproved by all his travel. Of such people one always meets an abundant supply, and it is they who give to our country much of its ill savor in the nostrils of the world. It is they who discuss all sorts of questions with all kinds of people in all manner of places and in all tones of voice, save those quiet ones that characterize the informed and thoughtful, and without the slightest embarrassment of facts to give pause to their volubility. A generation of educated and refined Americans traveling abroad will be required to remove from European minds the impression produced by the army of loud-voiced and impertinent representatives that have done and are still doing us vast discredit on foreign soil.

* * *

But, on the other hand, it is a pleasure to meet so many truly representative people from the States when one is on shipboard or in other lands. It is also a satisfaction to know that we are not always estimated by observant people in Europe merely in terms of money or of shallow effrontery. Just at present the effects of American commercialism are being felt in Europe as never before, and this is the theme of much American speech in England and on the continent. But those who are wiser know that any permanent influence we are to exert beyond the Atlantic must be the product of more important forces than those of trade. No saying was ever falsier than that "nothing succeeds like success." Success may be the surest road to failure. There is a certain amusement in read-

ing Victor Hugo's satirical reflections on the conservative refusal of the better France to accept the military success of Napoleon. With fine scorn he pictures the resolutions of condemnation passed against the Corsican by the orthodox military authorities, as they packed their baggage to leave the field to him! But there was a deeper wisdom in that reluctance to accept a present success than Victor Hugo saw, and France has for a century been paying the awful price of that success in a deteriorated national life, from which the best blood was drained in that spasm of brilliant but unsubstantial victory. A people's greatness must ever consist in devotion to the really great things—education, righteousness, liberty and the cultivation of the simple virtues, domestic and personal, which afford a basis for permanent honor.

* * *

The North German Lloyd line of steamers is one of the most outstanding features of the growing commercial influence of the empire. A few years since a little company was organized at Bremen to carry to local and other European ports the rapidly growing commerce of Prussia. By skillful management, by the absorption of other lines and by means of large subsidies voted by both the Prussian and the imperial governments, the Lloyds have now become the greatest marine insurance people in the world and the managers of some of the finest steamships afloat, including four or five liners to America and as many more to the Orient. In the race for public patronage, but especially for the rich prizes of international postal traffic, the leading steamship companies, such as the Cunard, the White Star, the Hamburg-American and the *Campagne Internationale*, have eagerly watched for every opportunity to improve their equipment and distance their rivals. In this contest the North German Lloyd has been conspicuous from the first. Gradually the speed has been increased and the size and character of the ships raised until recent additions to the fleet have made the equipment the equal of anything that floats. The four leading vessels of this line, *Kaiser Wilhelm der Grosse*, *Kaiser Wilhelm II.*, *Kaiserin Maria Theresia* and *Kronprinz Wilhelm*, are veritable ocean palaces. Of these the last named is the most recent and in many regards the finest. With a total length of 662 feet, a tonnage of 15,000, an engine capacity of 33,000 horse power and a speed rate of twenty-four miles an hour, this huge ship, which leaves the *Great Eastern* far behind in all its figures, makes the journey from New York to Bremen in an average of seven days, with a record between Sandy Hook and Plymouth of five days and a half.

* * *

In the progress of the shipbuilding art nearly all the dangers and most of the discomforts of sea voyaging have been left behind. Even for those who find themselves most liable to the disquieting sensations of the sea there is offered the fortunate choice between the large slow freight vessels, with practically no motion, and the ocean grayhounds that reduce the time of passage to the minimum. It was only the other day that the *Cadic*, the new *White Star* freighter, came into New York harbor after one of the stormiest trips of the year, with a filled wine glass standing on the sideboard in the great dining-room, from which not a drop had been spilled since the chief steward filled it on leaving the docks at Liverpool. If, however, one is willing to take more motion for the sake of less time, here on the *Kronprinz* he has the perfection of sea travel at express-train speed, and as for

the luxury of equipment, it is not surpassed by the most lavishly furnished hotels in Europe or America. Grand salon, ladies' parlor, smoking room, music room are gorgeous in decoration and complete in comfort. The panels are covered with historical scenes in the life of Germany, and in keeping with its name, the crown princes of the Hohenzollern line are represented in portraiture or by some incident in their lives. Even the motion of the steamer, rapid as is its rate, is but little felt in these rooms. One can sit here in the library and write with only the faintest disturbance of noise and motion from the great screw which whirls unceasingly at the end of the ship.

* * *

Only once has it paused since we left the docks in New York, and that pause of only three minutes deepened in the hearts of all the thousand people on board the sense of the dread reality of the sea. A young man who came to America a year or two ago, leaving a wife in the Fatherland, had accumulated about five hundred dollars and was going back to visit and then bring his wife to the new home. He had put his money into a draft, put the draft into his trunk, and then spent the last hours before sailing in a carouse with some friends. When he came on board he was half drunk, but not too much so to be mindful of his belongings. He saw the trunk safely bestowed and soon after leaving the dock he opened it to make sure of his money. Half drunk as he was, he could not find it, and came to the conclusion that he had been robbed. Crazy with the sense of loss and desperate over the condition to which he imagined himself reduced without the earnings of the two years, he took the last terrible step to which drink has brought so many men. Sometime during the night one of the stewards, on opening the door of a toilet room, found the body of the man hanging by the neck and quite lifeless. The tragedy was deepened when in the morning a search was made of his trunk and the draft was found where no one but a drink-dazed man would have overlooked it. That night at 12 o'clock, as the eight bells of midnight sounded from the captain's bridge and were repeated back to the aftership, a little group gathered on the lower deck around an object sewed in heavy canvas and weighted to carry it to the depths. A word of command, and the great engines came to a complete stop. Then came a moment of silence, and at last noiselessly the body slid out along the plank into the waiting waters and the darkness and sea closed the tragedy. Few saw the brief and wordless funeral, but the story had been passed about and there were not many who, when the ship suddenly stopped, failed to realize that in that short interval, before the engines started again with a roar and a plunge, there had occurred one of the most solemn and pathetic events in human experience, a burial at sea.

Our own little company has been for the most part very comfortable and happy. There is George W. Muckley, whose family has been in Dresden since October; Mrs. Langston Bacon and daughter Alice of Kansas City, two members of whose family, the Misses Carrie and Lizzie, have also been in Germany for some time; Mrs. Galen Hartman of Pittsburg and the Visitor, who hopes to join his family in two days more. Monday morning should see us in Plymouth, that afternoon in Cherbourg and Tuesday noon in Bremen. Then a ride of ten hours, and we shall be in the Saxon city by the Elbe.

S. S. Kronprinz Wilhelm, Feb. 28.

HYMN BOOKS.

One of the most spiritual men in our brotherhood has sent us the statement which follows for publication. There is no doubt of the fact that a large number of inferior books called song books and hymn books are sold to our struggling churches. Perhaps the fault is as much with the churches, however, as with the hymn book publishers. The churches should demand better song books accompanying the demand with the willingness to pay what good song books are worth. We consider Fillmore's Praise Hymnal a very excellent hymn book. It is very unfortunate, however, that so many of our churches have not sufficient books of one kind with which to conduct a meeting. The writer recently preached one week for one of the largest and strongest churches in the brotherhood and hymns were constantly announced out of two books during the meeting. The congregation is composed of very cultured people. The leader of song in that church is one of the finest interpreters of music to whom we have ever listened and yet strange to say there were not hymn books of one kind sufficient for the entire congregation. The following statement, however, has much truth in it and we give it just as the brother wrote it:

Let any one travel a little among our churches and observe the hymn book feature and try to analyze the situation. He will certainly discover the worst condition of demoralization that ever fixed itself upon a long suffering people. If our congregations would only contribute samples, we could certainly show the rarest aggregation of ring-streaked, speckled and spotted, begilt and bespangled, thick, thin, heavy, light, long and short, alleged hymn books that ever served to lead any religious people into theological fog, musical anarchy or poetical jim-jams. The musical efforts that a man has to endure who is much among the churches can have but one redeeming feature—if he has any purgatory to endure he can make valid claim to serving it out as he goes along. When will our people deliver themselves from the cupidity of those who simply desire to make money out of them, and arrange to prepare a hymnal that will unite us in the worship and save us from the insipid and silly stuff our churches are now taught to sing? In vain do we talk of the "enrichment of the service" while our churches feed on wind and chaff.

GLANCE AT THE GLOBE

In one year the Protestants of the world have expended \$19,000,000 for missions.

The enormous sum of \$178,184,205 is asked for the maintenance of the navy of Great Britain during the year 1903-4.

Four hundred men are to be put to work in Chicago post office within a month, and interior may be finished in a year.

The Rev. William Farrar, dean of Westminster, author and former chaplain of Queen Victoria, died in London, aged 72.

Report that the Chicago Telephone Company will issue from \$2,000,000 to \$3,000,000 additional stock during the present year.

Reports show that 600 persons lost their lives in the hurricane that swept over the South Sea islands on January 14, 15 and 16.

The failure of six big importing houses in the City of Mexico is said to be due to the effort to place the country on a gold basis.

Representatives of some of the largest ship building firms in the country witnessed a successful test at Washington of crude oil as marine fuel.

Phoenix, Arizona.—The results of caucusing in both parties renders virtually certain the adoption of equal suffrage in Arizona by the legislature.

German reichstag passes the appropriation of \$375,000 for the Louisiana Purchase exposition, being the first installment of \$750,000 to be expended on Germany's exhibits.

Mississippi river flood near top of levees in Issaquena county, Miss.; old embankment may be cut to prevent sudden break and danger to new one; river falling at Memphis.

Professor Adolph Wagner, the noted political economist of Berlin University, denounces the Monroe doctrine and says the United States has done nothing for the civilization of the world.

District Attorney Jerome, New York, in address to trades unions accused Andrew Carnegie of self-interest in giving libraries, and declared men would prefer to receive gifts in wages.

La Soufriere volcano, St. Vincent island, in eruption, and land entirely covered by darkness from pall of smoke; Kingston declared by scientists in no danger; sand falling at Chateau Belair.

Whitaker Wright, London promoter under arrest at New York, in interview blamed his arrest to treachery; original stockholders declared to have received more in dividends than was paid for stock.

Sixteen hundred Chicago wagon makers and 1,400 employees of Swift & Co. threaten strike; 300 wagon manufacturers organized to resist demands for union shops, nine hour day and 12½ per cent advance.

Inquest on Edwin L. Burdick murder mystery at Buffalo probably will fail to show real culprit; Mrs. Alice Burdick, victim's widow, will be chief witness, but perfunctory testimony is expected from her.

H. A. Griswold, Manson, Ia., shot to death on Los Angeles-Pacific electric car by three robbers; three other passengers wounded; C. W. Henderson, a passenger, opened fire when told to throw hands up; robbers responded.

Report that a big syndicate, including J. P. Morgan and John B. McDonald, is being formed to bid on the construction of the Panama canal for a lump sum, \$135,000,000, the amount of the appropriation for completing the water way.

Senator Spooner's announcement that President McKinley offered him secretaryship of interior and attorney generalship disclosed that Senator Allison declined offers of treasury portfolio by Presidents Garfield, Harrison and McKinley.

For the first time in the history of labor organizations in the United States an injunction is granted at St. Louis to restrain ordering of an original strike. The writ was issued on application of the Wabash road, whose trainmen and firemen voted to strike.

New Haven, Conn.—The plant of the New Haven Car Register Company of this city has been sold to the International Register Company of Chicago. The sale is a step toward forming a trust of all the car register manufacturing concerns.

Los Angeles, Cal.—The local United States land office has fixed June 15 as the date for opening 1,000,000 acres of land in California along the Colorado river to settlement. The territory thrown open is that involved in a recent decision of the United States Supreme court.

Colorado Springs, Colo.—If successful in breaking the will of the late multimillionaire Stratton, the sole heir, Henry Stratton, will build a million dollar polytechnic school, instead of the proposed Myron Stratton Home for the Poor. The trial of the will case begins March 24.

Indianapolis.—Chicago capital will be invested in a railroad designed principally for the transportation of coal from the Indiana fields to points on Lake Michigan. The company, which was incorporated under the name of the Indiana Harbor Company, will build a railroad from a point on the shore of Lake Michigan, near East Chicago, southwest through Lake, Newton, Benton, Warren, Vermillion and Vigo counties to a point in Sullivan county to be hereafter named.

Washington, D. C.—In reply to a woman who wrote to President Roosevelt, making an indignant protest against the goddess spirit rampant in Washington, as shown in the disregard for the Sabbath and reproving him for his supposed part in it, the president has written this letter: "Madame: Sunday mornings I go to church. In the afternoons I go riding or driving with my family. The evenings I spend at home with my family. To which of these pastimes do you object? Theodore Roosevelt."

There is a new field for the amateur photographer. A Rio de Janeiro inventor has devised a submarine photographic apparatus for use by divers. The operator has an incandescent electric lamp with a reflector fixed on his head-piece, and is provided with an ordinary camera, inclosed in a rubber envelope having a glass front. Current for the lamp is supplied from the boat above, and pictures are taken by pressing buttons through the rubber covering. It is stated that objects in Rio de Janeiro bay have been photographed under water by this means at a distance of ten or twelve feet as easily as in full daylight.

CONTRIBUTED

THE VALUE OF PURE LITERATURE.

IRENE STANLEY MARTIN.

If we had the will and the ability to choose our friends well, how few of us have the power and how limited is our field of choice. Nearly all of our associates are determined by necessity or chance and as Ruskin says, "We cannot know whom we would; and those whom we know, we cannot have at our side when we most need them."

All the higher circles of human intelligence are open to us for glimpses only. How much we should all enjoy the few moments in the laboratory of the great scientist; the fragment of time with the renowned philosopher; the glance at or the sound of the voice of the great poet. We covet these momentary chances but meantime, there is continually open to us, the society of those who will talk with us as long as we like and in the best words they can choose. Yet how unthinking we pass by these great books which will answer some of our questions and suggest others.

To every thoughtful person it is evident that we should choose our book companions with as great care as we should our friends—for our books are our friends. We are sure that we were meant to grow and that books are one of the means for the accomplishment of this end.

All along down through the ages, nature has been giving of her noblemen—men who saw in life beyond and above all its trials and disappointments, a something of peace, which shall last. These men have been in but not of the century in which they lived; and whether their works are classed as historical or purely imaginative, still they have life in them and once possessing that all powerful agency, they may go forward and grow. The pen in the hand of a noble man or woman is guided by an unseen power which will ultimately use the work for good. Such men and women have written worthy of the name of "books." A book, a real book, is written, not to multiply the voice only but to preserve it, and the good books are the ones that last.

First, we should read the best books for sake of the knowledge which they give, if for no other season. If I wish to study history, I will take the book which arranges, compares and illustrates the best. If I am to read biography, I shall choose a man who had something noble about him, something worthy of my careful thought. If it is science I wish to investigate, I will go to him who has the power of clear, comprehensive and deep thinking. And if I am to read for a pastime merely, if I am to read a novel, I shall choose one which meant something to him who wrote it and to him who reads it.

It is a truth grandly true, that the more we do, the more we can do; the more we think, the more we can think; the more we feel, the more we can feel. And this is equally applicable to literature; the more we read pure, noble thoughts, the more able we are to perceive the underlying principles of good in those about us.

We know that association with correct English gives the use of correct English. It is said that a child between the ages of two and four learns more than in

any equal length of time afterward; that if he hears only the purest language, he will use the same naturally. Then if we read only the best, we shall certainly obtain the best. It is easy to catch the slang expression and it destroys the beauty of our language. It is also easy, if we take the right course, to use those words which are best suited to express our meaning exactly and in accordance with the laws of discourse.

I become like what I habitually admire, so the style of my favorite author becomes mine. I strive to possess the admirable qualities of the character which my reason tells me is good.

And no matter how many admirable qualities I may have still I may strengthen the old and gain new.

History furnishes many examples of men who have been benefited by pure books. Whittier says of his boyhood: "Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure of my mother's love, and dreamed of losing nothing and gaining much. * * * I had at that time a great thirst for knowledge and little means to gratify it. The beauty of outward nature early impressed me, and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my falling short and longing for a better state." It is true that lives in books do impress us much as real ones do, with a sense of what we were meant to do and with what we are doing.

We are forbidden to cast glances at sin; but by the contrast between sin and sinlessness we are lead to see and choose the better part. We believe that life in books should be real and by its very reality touch those who come under the rays of its influence.

The last poem which John Milton ever wrote shows us why we love him so much. We catch the music of the poetry but most of all the meaning of the line.

No book will give us all we ask, but we can take what it does give. "A pearl of dew cannot hold the sun but it may hold a sparkle of its light. A child by the sea trying to catch the waves cannot hold the ocean in a tiny shell, but he can hold a drop of ocean-water."

And so from the Scottish highlands, from the heaths of old England, from the shores of sunny Italy and from the land of free America, let us hear and heed the voices and the message which they bring.

"Reading is to the mind what exercise is to the body. As by the one health is preserved, strengthened, invigorated; by the other virtue, which is the health of the mind, is kept alive, cherished and confirmed." As the exercise must be suited to the body it is to benefit, so the reading must be adapted to the mind it is to strengthen.

Now just a moment with a picture. The Soul's Awakening represents a face of rare loveliness, framed in rippling locks of brown hair. The dark eyes, where seem to lie fathomless deeps, are uplifted for the Divine smile. In the slender fingers is tightly clasped a book. Is it wrong to think that something in the book has lead the soul to look up to Him who gave it? Is it wrong to think that through the pages of a book, the Master Workman has been revealing himself to his waiting pupil?

No; it is not wrong for we believe that there was a spirit in the book which brought an answer in the human heart.

We think that where pure literature counts most is in the building of that grandest of all temples—a completed character.

THE MACCABEAN REVOLT AND THE HERODIAN RULERS.

H. LAWRENCE ATKINSON.

When we look into the Gospels at the opening events of Jesus Christ's ministry, we find reference to Pontius Pilate as governor of Judea and Herod as tetrarch of Galilee. Naturally the question arises in our minds as to how these men came to be rulers in the house of Israel and the land of David. Why are these foreigners ruling in the place of the descendants of David and Solomon? Upon a little investigation we learn that from the return out of captivity the Jews were never independent as a nation except under the Maccabees; and that came about in the following way.

During the rule of Antiochus Epiphanes, the Jews revolted against his tyranny. After he had devastated Jerusalem, he determined to exterminate the Jewish religion, and all Jewish rites were prohibited. He sent his royal officers about the land to see that his commands were obeyed. For the observance of any part of the Hebrew faith men and boys were whipped with rods and torn to pieces; mothers were crucified with their infant boys, they had circumsized, strangled and hanging about their necks. To possess a copy of the law was to be punished by death. It would be hard to name a greater crisis in the history of the Jews or indeed of any people.

Passive resistance to this terrible persecution by Antiochus was soon succeeded by open revolt. Among the refugees from Jerusalem, in Modin, was a priest named Mattathias and his five sons, John, Simon, Judas, Eleazar and Jonathan. When required to offer sacrifice on a heathen altar, Mattathias refused. Seeing a fellow citizen, a Jew, preparing to offer sacrifice, he instantly struck him dead and turning quickly slew the king's officer—and then summoning the faithful to follow, fled with his sons to the mountains where they made a stand for Jehovah and His worship.

Mattathias soon died but his sons continued the struggle. Judas, surnamed the Makkabi (the hammer) succeeded to the leadership. In the first two years the movement was singularly fortunate. Judas proved himself a born general. He seemed to unite in his own person the faith of Abraham, the zeal of Elijah, the stature of Saul, and the courage of David. By night attacks he surprised and slew the Syrian general, Appolonius, marching from Samaria; and at Beth-Horon routed Seron's army, also coming from the capitol of Antiochus. Enraged at the defeat of his forces, Antiochus sent his kinsman Lysius with half his whole army to root out the Jewish nation and divide it among strangers. This army of 50,000 encamped at Emmaus. The Syrians made so sure of victory that they had arranged for the attendance of slave-dealers to buy up the Hebrew prisoners. A picked corps of the Syrians was sent to attack Judas. However, Judas passed down another ravine, attacked and defeated the main army, burned their camp, and waited for the return of the picked corps of 6,000 men. These were also disastrously defeated and many of them slain in their flight.

The next year another still larger army was heavily defeated at Bethzur between Hebron and Jerusalem. Meanwhile Judas restored the temple worship. The shrubs that were growing wild in the courts of the temple were cleared away; the idol-altar was destroyed and a new altar erected. The Maccabees finally made Judea politically independent. Later Jonathan was recognized as High Priest and the office continued for

some time in the family. Thus was established the dynasty of the Maccabees.

An Idumean by the name of Antipater was a vassal prince to some of the later Maccabean rulers. The son of this Antipater, also of the same name, became a sort of Prime Minister in the royal household, and his son Herod, married the beautiful Mariamne, a daughter to one of the Maccabean kings. This Herod, called in the New Testament Herod the Great, was a desperate fellow from his youth up. When a young man he was made governor of Galilee where he gave proof of his energy and daring by capturing and executing a robber chief, who had defied the authorities. Some time after this, by war and intrigue, Herod's brother, and friends in the Maccabean family, were either slain or in captivity. And Herod wished to get to Rome to solicit aid in behalf of that Maccabean aspirant for the rule in Judea, in whom he had a particular interest. This man was Antigonus, brother of the beautiful Maccabean princess, Mariamne, to whom Herod was betrothed. First Herod narrowly escaped with his relatives to the fortress Massada on the shores of the Dead Sea. From here he secretly made his way to Egypt and in the midst of the storms of winter, he undertook to continue the voyage to Rome. He was shipwrecked and nearly lost his life. Against the persuasions of every one he insisted on continuing his voyage. Under his own care and oversight a ship was quickly built and equipped near where he was shipwrecked. He then hurried on to Rome and there made a plea before the Senate for Antigonus. Struck by Herod's energy and persistence the Roman Senate declared him king of Judea.

With his kingly titles in his pocket, Herod hurried back to Palestine and began the conquest of his kingdom. He struggled on from success to success, married Mariamne, and became the successor of the Maccabees. His character was strongly marked by three things; indomitable energy; unrelenting cruelty; and the desire to erect magnificent lasting monuments. He built a number of beautiful cities and rebuilt the temple. One by one he killed his rivals. Finally in a fit of rage and jealousy he took the life of his wife Mariamne and her mother. Then on slight suspicion, many of his relatives and three of his sons were executed. He was the murderer of the Innocents of Bethlehem.

Having been made king by Rome he was amenable to the rulers there, but in most things his rule was absolute. His sons and their descendants make up the list of most of the rulers named in the Gospels. His son Archelaus (Matt. 2:22) ruled over Judea and Samaria for nine years and then was banished from the land by the Roman Emperor Augustus, upon complaints made by the people against his lawlessness and tyranny. After this Judea was governed by Roman Procurators and Pontius Pilate was the fifth of these.

Thus it naturally comes about that when Luke names the rulers of Palestine (Lk. 3:1), in order that his readers might know of the time of the preaching of John the Baptist and the beginning of our Lord's ministry, he says, "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod" (son of Herod the Great) "being tetrarch of Galilee and his brother Philip being tetrarch of Iturea and Trachonitis * * * the word of God came unto John." Also it was Herod Antipas, tetrarch of Galilee and Perea, whom Jesus called "that fox" (Lk. 13:31), and before whom Jesus was brought at the time of His trial (Lk. 23:7ff).

The Herods were good administrators, according to the ideals of Rome, but were despised by the Jews as foreigners and tyrants, and so there were few Herodians among them. Judas Maccabeus is the most conspicuous figure among the Jews from the captivity until the coming of John the Baptist and many of the people in the time of Jesus were looking for a Messiah after the type of him who gave the Maccabean dynasty its name. But to the eternal and immeasurable enrichment of humanity the Son of Man came as the Prince of Peace and the enunciator of the Golden Rule.

"INSTITUTIONAL CHURCH."

STEPHEN J. COREY.

The title of this splendid little book is a misnomer. The second title, "A Primer in Pastoral Theology," is better, but "Consecrated Gumption in the Work of the Christian Ministry" in my humble judgment, would be better still. There is more common sense packed into this little volume, than in a whole library of the ordinary pastoral theology type of books. It is as racy as "The Man From Glengarry," yet full of true philosophy, and saturated with the sweet spirit of the Master. Every preacher ought to have it. It is a hand book and a classic. The preacher who wishes inspiration for grappling with live problems will not be satisfied to read it once. The author, Edward Judson, is pastor of the Judson Memorial Institutional church in lower New York, and speaks from many years of experience in that great work. Just a few gleanings from this tome of practical wisdom.

Speaking of material in sermon making, he says: "The silk worm is sometimes afflicted with an intestinal parasite, and then it will go through all the process of spinning without producing silk. If we do not keep our minds constantly stored with fresh thought, we shall soon find ourselves going through the same pathetic round of fruitless effort—the spirit praying but the understanding remaining unfruitful. Thought embodied in highly organized literary forms, as in poetry, essays, creations, sermons and the like, is of less use to a minister than historical and scientific works that contain the raw material for illustration. Such thought must be carried over bodily in form of quotation. Poetry has great inspirational value, but is of little use in sermons except as it is quoted. I would not read beforehand a sermon by Robertson upon a subject which I proposed to treat. Otherwise the sermon would be sure to take its color from that most suggestive preacher." Again, "Our preaching is too much weighted with theological terminology. It is as when some old sailor spins a yarn, interlarding it with so many nautical phrases that a landsman is completely befogged. Our preaching wants translating. A preacher never loses his charm who knows how to elucidate the theology of the schools in the language of the street."

The book sparkles with real humor. In dealing with an audience he remarks: "You are annoyed, perhaps, by seeing people sound asleep during your homily. Don't begrudge them the little respite from care that God gives them in his house. Rather thank him silently for the fulfillment of his word: 'He giveth his beloved sleep.' Consider that sleep is the sweetest creature comfort given to man. It is so scarce! In a great city there seems hardly enough of it to go

around. Remember the words of the disciples: 'Lord, if he sleeps he shall do well.' Consider if the offender is a deacon, what a mute but eloquent witness his sleep is to your orthodoxy. His slumber is sound because your doctrine is sound."

In speaking of the pastors' study he says: "Let him magnify his office. Let him work his church for all it is worth. Life for these two—his church and his home—will afford him the amplest opportunities for the development of himself and the redemption of mankind."

"If he can pass two hours a day in sermon study, one hour in solid reading, one hour in light reading, one hour in literary work, one hour in desultory writing, two hours in pastoral visitation, one hour in walking or gymnastic exercise, he can surely lie down at night with the delicious sense of duty done."

He wisely says: "The slower the process by which your idea is transmuted into social crystallization, the more enduring and seminal will be the result. Keep alive long. Hold yourself in hand. Outlive your competitors. Let the crystals of difficulty dissolve in the slow acid of time. The two surest elements of success in any profession, especially in a large town, are longevity and good behavior. The great ends of life we reach not by straining directly towards them, but by coming at them, as it were, around a corner."

In speaking of the preacher's personal soul training he says something we all need to take to heart. "Let not the homiletical habit tyrannize over your devotional moods, making your own personal experience of divine things narrow and mechanical."

One great power of this little book is its rare suggestiveness in dealing with men. Real, every-day, sinful men.

CHRISTIAN UNION.

G. WILTON LEWIS.

Referring to a well written article in your issue of Jan. 29, page 119, the writer asserts with much vigor, "We are growing rapidly, have the grandest meetings in the world, very missionary, deeply interested in schools and everything else that is good, make converts from the world, gather a few hundred annually from the denominations and even some of their preachers. But are we attaining our Christian union? Answer: No! The denominations grow stronger year by year."

If the principles advocated by the Disciples of Christ are making such headway among not only those outside of Christ, but those who sincerely are following him, so that to-day there are approximately a million and a quarter positive adherents, and as many more in sympathy with those principles; so that the whole religious world is on tiptoe to know how it is done, and soften their criticism toward those who have adopted and vigorously press them—where can this strong negative be applied? "The denominations grow stronger!" Probably the writer has not noticed that, doubtless because of the surprising strides made by the plea advocated by the Disciples, some of the denominations are losing ground and some of their prestige meanwhile; that in one of those denominations, during one year, two thousand churches were without a convert—and many with a very meager percentage; that pedit-baptist churches in many instances are introducing baptistries—that their preachers are borrowing the use of baptistries; that Union sentiment is prevalent throughout Christendom—but the HOW is still a problem.

Are the Disciples of Christ making no headway in

*The Institutional Church, by Edward Judson. New York, Lenthilhon & Co. 200 pages, 50 cents net.

the matter of union by the method adhered to, viz., the Bible alone? Are they indeed not on the track approved by their Master, even Christ? To one who slowly and carefully weighed those principles and methods, after a strong adherence to the tenets of one of the greater denominations for more than twenty-five years, and yielded to them, it appears that from every standpoint, the truth is clear that there is still one Lord, one Faith and one Baptism. Now that seventy-five years of positive experience is added to the troublesome plea of the early advocates, and the movement seems to be all but spontaneous, why should any change be entered into?

A generation since this movement was looked upon with little fear by the great denominational bodies. To-day they are proposing an improved (?) method. If the Disciples are gaining adherents by the hundred thousand yearly, and the denominations are getting together e. g., "the Church of Christ in Japan—composed of all the missionaries of the Presbyterian and Reformed denominations and the churches organized by them"—and a leading paper of a leading denomination proclaims that hereafter in the religious world they will have to "reckon with the Disciples," is not the leaven of union under Christ leavening the whole lump? Should the Scripture rudder be shifted?

Assimilation is not the goal, but clear-cut truth and faithfulness to the commands of our King. The Jews assimilated with the surrounding peoples because they were so numerous, had such splendid feasts and processions and worship. There is no indication that Jehovah approved of it. The church at Rome assimilated with Judaism and heathenism so that to-day one can scarcely discern any original truth as proclaimed by their patron saint Peter. The result is before the world. Shall we shift our position? Nay, but "let us hold fast the profession of our faith without wavering, for he is faithful who promised."

Boston.

MISSIONARY HEROES.

CHARLES BLANCHARD.

Among the heroic men who have given their lives for Africa I can only give a brief space to two or three. Apart from the story of Robert Moffat, David Livingstone, Henry M. Stanley and Alexander Mackay, with whom most students of modern history have some familiarity, I want to give what Mr. Wells says of William Taylor:

"The Flaming Torch," as the Africans called him, was one of the greatest world evangelists since Paul. A wild youth, he became converted, and at once took to preaching. For seven years he was a street preacher in San Francisco. Then he became a mighty evangelist in the East, in Canada, England, Ireland, for four years doing a wonderful work in Australia. Then he made many hundreds of converts in South Africa; then he won thousands in the West Indies; next a thousand in Ceylon, and a thousand more in northern India, where he established seven self-supporting churches; then to similar labors in South America, and finally to Africa, where for twelve years he toiled heroically to establish self-supporting stations, his missionaries earning their own support by farming and other labor—a method of work that has not proved successful. This apostolic man, who slept with his head on a stone which he always carried with him, and who, when asked for his address, said: 'I am sojourning on the globe at present, but do not know

how soon I shall be leaving,' passed away at the age of eighty-one, in 1902. His successor is Bishop Hartzell."

One of the most remarkable romances of the black races which I have read is the story of Samuel Crowther, the slave boy who became "Bishop of the Niger." The race that can show such men as Crowther, Thomas Birch Freeman and Booker T. Washington is worthy of the respect of all men. In the life of Samuel Crowther, by Jesse Page, is a *fac-simile* sheet showing the hand writing and marvelous proficiency of this man who was born a slave. He was a remarkable linguist—a gift of the Negro race in which they show rare talent. "In 1864 Mr. Crowther was consecrated first bishop of the Niger before an immense audience in Canterbury Cathedral. Until his death in 1891 at the age of eighty-two, his labors were unceasing, both as an evangelist and organizer of missions, and as a translator, for he had extraordinary skill in languages. His work was done under the auspices of the Church Missionary Society."

HOME MISSIONS

The Central Christian Church of Cincinnati, of which A. M. Harvuot is minister, held a praise service on Lord's Day, March 15th, to celebrate the raising of the sum of \$1,000 for foreign missions. This offering marks an epoch in the history of our missionary enterprise. It is a remarkable fact that in the more than fifty years of our missionary giving no single church has heretofore touched the \$1,000 mark in a single missionary offering. This offering is remarkable also in the further fact that it marks an epoch in the history of our missionary giving. For we are sure that its effect will not only be splendid upon the offerings for foreign missions everywhere, but we are confident that the record for home missions also will be surpassed this year.

This is a remarkable year in our work. Evangelists are in the field at every point of the compass, doing wonderful work. Even upon the old tilled ground, where little result had been hoped, wondrous things have been accomplished. J. T. Legg recently held a meeting at Seymour, Indiana, one of the oldest points in that state, with 116 additions. W. J. Wright recently held a meeting in Brooklyn, New York, with the staid, eastern traditionalism to combat, and had 56 additions. The average number of additions reported to our papers for weeks past, has not been less than 3,000 per week; and the average number of baptisms not less than 2,000 per week. And now the record for missionary offerings has been broken and a new mark set. Surely the prophecy made by many during the Omaha convention, that this year would be the record-breaking years of all our history seems about to be fulfilled.

JUST A THOUGHT.

When a child, I looked at the tiny flower and an *instinct* told me it was divine; I looked up at the stars and *felt* that God reigns; I looked timidly up to the face of a friend and was *quietly glad* of life. Now I look at the tiny flower and a *plainer* message is mine; I look at the stars in the wondrous depths and know *better* their Maker and mine; I look deep in the eyes of the friends he has given and find he is *opening* heaven. By and by, shall I not see in flower, star and face, *one Glory, one Light and one Life?* Shall I not find at last, in the fullness of time, *one purpose, one power and one peace?*

THE QUIET HOUR CALENDAR

Thursday, March 26.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.

J. R. MILLER.

Friday, March 27.

The bread of life is love; the salt of life is work; the water of life is faith.

JAMESON.

Have Faith in God.

Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence, and, raising his eyes in the cabin, he saw there, as almost its only ornament, an illuminated text, which read, "Have faith in God." "Ah, there," he said, pointing to the text, "there is the true pole!"

The *Christian Commonwealth* of London, referring to this incident, utters some highly suggestive notes on the power of faith as a guide to the Christian life. It says: "We like to think of those gallant men carrying with them into the cold and midnight that faith, that hope. It is a faith which will lighten their darkness more than the stars that glitter over the fies of ice. It is a hope which will make the heavens glow with a more vivid splendor than the aurora which flushes the fields of snow. Take with you that faith, that hope. You, too, may sail, hereafter, in your little boat of life, into the cold, into the hunger, into the darkness, into the exploration of unknown hopes. Be sober, be vigilant. Have faith in God and in his son, our Lord Jesus Christ, and he will give you the victory."

Saturday, March 28.

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and rich colors.

BEECHER.

Sunday, March 29.

In quietness and in confidence shall be my strength. —Isa. 30:15.

When you undertake to work out your own destiny you confide to your own single strength the care of softening its severity. God puts consolation only where he has first put pain, and causes his mercies to abound nowhere, save in the furrow traced by penitence and laborious effort. You are at once too poor and too great—too poor in your views, for they do not reach the true horizon; too great to be able to be your own reward.

MADAME SWETCHINE.

Monday, March 30.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.

Bear Ye One Another's Burdens.

By Fenelon.

In order to be satisfied even with the best people we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfill the law of Christ" by "bearing one another's burdens."

There must be a mutual, loving forbearance. Frequent silence, habitual recollection, prayer, self-attachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union.

How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.

Tuesday, March 31.

Be strong.

We are not here to play, to dream, to drift;

We have hard work to do and loads to lift.

Shun not the struggle—face it; 'tis God's gift.

Be strong.

Say not the days are evil—who's to blame?

And acquiesce and fold the hands; oh, shame!

Stand up, speak out and boldly in God's name.

Be strong.

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long.

Faint not, toil on; to-morrow comes the song.

J. MALTBIE BARCOCK.

Wednesday, April 1.

We have too little praying face to face with God every day.

A. A. BONAR.

At the close of each day we should go to Jesus and tell him of all that we have done or tried to do during the day. We must not forget to tell him about the day's failures. Did we lose our patience? Did we yield to temptation? Did we neglect to speak for our Master the word we ought to have spoken? Were we unkind to any one? At many a setting sun we come, weary and sad, with empty hands. Sometimes we are tempted to stay away from the Master and make no report. Let us tell him all. This is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we report to Jesus all we say or do or fail to do; it will keep us in more intimate relations with him.

J. R. MILLER.

"The Quiet Hour," says a New Jersey friend, "spreads a halo over the work, joys, and sorrows of the whole day."

Speak a shade more kindly

Than the year before;

Pray a little oftener;

Love a little more;

Cling a little closer

To the Father's love;

Life below shall liker grow

To the life above.

SELECTED.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

Caring for New Converts.

Topic April 1: Col. 3:1-17; Heb. 5:12-14, 17; 1 Pet. 2:1-5.

To zeal in winning converts must be added patience and skill in training them. Salvation is a gift and it is also an achievement. God freely bestows it upon all who are willing to receive it. But the saved man has a certain kind of character. Character comes to no man without effort on his part. He must in a very important sense win his salvation. He needs the sympathy and counsel of those who know the nature of the task in which he is engaged. No man wins success in anything without the aid of his fellow men. He is under the necessity of learning from them and receiving encouragement from them. For no other task does he need so much help as for the task of building his character. The church that does not make provision for the training of its converts into Christian manhood and womanhood is neglecting a most solemn obligation. It sometimes happens that a long list of names added to the church roll means nothing in the way of power for righteousness. The reason is that the church thinks its work is done when it gives the right hand of fellowship to the new converts. It leaves each convert to work out his own salvation without guidance from those capable of showing him the way of life. The convert, seeing that no man cares for his soul, soon ceases to respect his decision to follow Christ.

It was said of a preacher of a former generation that he spent half his time in getting people into the church and the other half in getting them out. He was zealous for the purity of the church. He had a profound conviction that the church should not tolerate unholy conduct. We do not object to his zeal for the honor of the church, but we doubt that he knew how to defend that honor. One church member of the highest character is worth more for the reputation of the church than a hundred persons excluded from membership on account of conduct unbecoming a Christian. That preacher ignored the temptations to which men are subjected. He was quick to see their failure, to reveal the standard of living required by the Gospel, but he was not so quick to supply the assistance needed in reaching that standard. It would not be hard to find at the present time churches whose officers show no greater wisdom. The young people do not manifest the seriousness consistent with the Christian calling. They find amusement in improper ways and they show little interest in the welfare of the church. The officers think the devil has won the town. Perhaps he has. But whose fault is it? It is partly the fault of the men who neglected to provide proper work for the hands of young people. It often happens that the young people are not allowed to do what they have wanted to do for their Christian culture. The wise officer shows the new convert how to work through existing agencies of the church and if there is work for which no agency exists he does not hesitate to introduce what is necessary for the exercise of all the gifts of all the members. He cares for the souls of men rather than for ancient methods of church activity.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Mission Study of Africa.

Topic March 29: Psalm 68:29-31; Isa. 43:3.

The Field.

"The field is an enormous one—an area equal to Europe and North America put together—a vast continent five thousand miles long and nearly five thousand miles broad, and with a population about twice as large as that of the United States. To meet the spiritual needs of this great number of people, there is in Africa about one missionary to every 82,000 souls, counting as missionaries the lay workers also and the wives of the missionaries; while in the United States, not counting lay workers or ministers' wives, we have one minister to every 500 persons."

The Difficulties.

"The difficulties in the way of evangelizing this greatest of all mission fields are all but insuperable. The absence of harbors, roads, and navigable streams renders Africa the most inaccessible region of the globe. The appalling number of languages—438, with 1,153 dialects besides—is a formidable barrier to intercourse with the natives. About a third of Africa is Mohammedan—the most difficult of all religions to dislodge. A still greater impediment to missionary enterprise is the climate, which is the most unhealthy in the world. Africa is the graveyard of missionaries."

Beyond all the difficulties and drawbacks of climate Mr. Wells calls the attention of the Christian world to the terrible drink problem. The facts mentioned ought to mantle our cheeks with shame.

The Drink Problem.

"The horrors of the slave trade are passing away, but 'Christian' civilization is replacing them with still greater horrors, with its unspeakably iniquitous traffic in strong drink. Intemperance, ruinous in Europe and America, becomes insanity and swift death under a tropical sun. It is estimated that 40,000,000 Africans have been sold into slavery. The rum trade will soon be the cause of the death, spiritual and physical, of more than that number of Africans. The record at Maderia of liquor bound for Africa during a single week was 28,000 cases of whisky, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 15,000 barrels of absinthe, and 960,000 cases rum, and 960,000 cases of gin. No hindrance to the progress of missions compares with this terrible curse that comes largely from Christian America."

My Task.

By Nellie Goode.

The task was hard, but the day is long,
And I knew the lesson was wise and true,
So I set to work with a courage strong
And conquered it ere the day was through.
And the greater the task and the vict'ry won,
The richer I was when tasks were done.

School time is o'er, but I'm learning yet—
Faith and patience, forgiveness, too,
Are some of the lessons I have to get,
And harder than ever childhood knew,
But the greater the task and the vict'ry won,
The richer I'll be when tasks are done.

—Ex.

The Bible School

Lesson 1. Paul's Farewell to Ephesus. April 5.
Study vs. 17-38. Commit vs. 31-34. (Read vs. 1-16.)

GOLDEN TEXT: Acts 20:35. Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

LESSON: Acts 20: 28-38.
AMERICAN REVISION.*

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. 32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all. 37 And they all wept sore, and fell on Paul's neck and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

INTRODUCTION.

Time. About May 1st, 57 A. D.

Place. Miletus, once the greatest Greek city in Asia, was in Paul's time under the Romans a second-rate town and now is nothing but an obscure village. It was situated at the southern end of the entrance to the gulf into which the Meander river flowed. But silt brought down by the river has completely filled up the gulf, leaving the site of the ancient city five or six miles from the sea.

The last lesson that we had in Acts left Paul in Ephesus where his teaching had endangered the occupation of makers of shrines for worshippers of the Ephesian Diana and a riot was the result. He was in great danger of losing his life, as we learn from 2 Cor. I, 8-10, but escaped and set out for Macedonia, not, however, until after he had called together the disciples and given them a parting exhortation. He went to Troas and found an open door for preaching the gospel, a fact not noticed by Luke in Acts; but longing to see Titus he journeyed on to Macedonia, 2 Cor. ii, 12-13, arriving early in 56 A. D., where he spent summer and autumn. Here in the midst of his labors as a preacher he wrote the second epistle to the Corinthians.

Paul spent three months, December, January and February, in Corinth, and while there wrote the epistle to the Romans. When he was about to set sail for Syria, doubtless that he might be in Jerusalem in time for the celebration of the Passover, a plot against his life was discovered, so he planned his return journey through Macedonia. Seven persons are mentioned in verse 4 as Paul's traveling companions who preceded him to Troas. The reason for their accompanying him on this return trip is not stated in this chapter, but we learn from Acts 24:17, that Paul brought alms to his nation and, from Rom. 15:26, of a contribution made by the gentiles of Macedonia and Achaia to the poor saints at Jerusalem, and they may have had charge of this benefaction. After keeping the Passover they sailed from Philippi with Luke in the party and came to Troas in five days. Here they remained a week and on the following Sunday, the day before their departure, when the disciples had gathered to break bread, Paul preached to them.

He purposed to sail by Ephesus because he could not spend time in Asia, desiring to be in Jerusalem for Pentecost. But he felt that he must see the elders of that church and, having some time at Miletus, he sent for them to meet him there.

In ancient times the distance for a foot-messenger from Miletus to Ephesus must have been at least seventy miles, for it was necessary for him to go round the gulf, which has since that time been filled up, to Priene forty-five miles

or more and the remaining distance to Ephesus over the mountains must be not less than twenty-five miles. So the statement often made that Ephesus and Miletus were only about twenty or thirty miles apart by land is misleading.

Paul's messenger probably sailed across the gulf to Priene about twelve miles and then took the road to Ephesus, making the journey within a day. On the third day the elders could meet Paul at Miletus and so his farewell address must have been delivered about May 1st, 57, the year, according to Prof. Ramsy, when the events of our lesson took place, for the Passover fell on Thursday, April 7, that year. Some scholars, for example Zahn, put this history in 58. At any rate more than a year full of earnest work for the Master had passed since Paul left Ephesus.

EXPOSITION.

1. Paul's Warnings and Admonitions, 28-30.

28. **Take Heed.** Paul upon leaving the elders of the church at Ephesus, whom he had summoned from their city to the seaport of Miletus in order that he might give them final instructions, gives them directions as to their future work as leaders of the church. First they are to give attention to their own conduct and spiritual life. *All the flock.* The church in Ephesus of which they were the overseers. *The Holy Spirit.* All ministries in the church are rightly regarded by the Apostle Paul as under the direction of the divine Spirit. A wise choice of officers in the church is according to the will of the Holy Spirit. *Bishops.* This word means overseers or superintendents, and signifies the same as shepherds, pastors or elders. Those members of the church who had its spiritual oversight. *Purchased.* The church is here described as a possession acquired by our Lord by the giving of his own life. It is therefore precious to him. *His own blood.* This phrase does not imply the blood atonement in the sense of the sacrifices of the Old Testament, but the outpouring of our Lord's life in his sacrificial ministry.

29. *Grievous wolves.* The apostle was apprehensive as to the future welfare of the church. He knew that false teachers would make their appearance and would work havoc. The figure of sheep and wolves is appropriate.

30. *Your own selves.* The apostle understood the characters of the elders at Ephesus and the members of the church, and knew that even among them were elements of danger. *Perverse things.* Teachings contrary to the apostolic precepts. *To draw away.* The effect of such teachings would be to divide the disciples into factions following human names and leaders.

2. Paul's Work in Ephesus, 31-35.

31. *Watch ye.* Again comes the warning to the shepherds of the flock. *Three years.* The period of Paul's ministry in Ephesus, which began with the events of Acts 19:1. This is the longest resident ministry recorded in Paul's life. *Everyone.* His work was a pastoral and personal work as well as that of a public preacher. *Night and day.* Its persistency and earnestness is here emphasized. *With tears.* This is a surprising expression. We do not ordinarily think of Paul as a man of emotion, yet here and elsewhere he tells us of his deep and sorrowing affection for his wayward children in the faith.

32. *Command you to God.* The apostle could not longer stay with them, but commits them to the blessing of the Great Father. *Word of his grace.* This does not refer to the Bible, though the Old Testament was in their hands and some portions of the New were already taking form. It refers rather to the divine teaching embodied in the words of Jesus and the instructions of the apostles. *Build you up.* This is the purpose of all religious instruction. *Inheritance.* The estate of the child of God in the present life and the life to come. *Sanctified.* Purified from sin by faith and energized by the indwelling of the Holy Spirit.

33. *No man's silver.* Such an assertion of disinterested service seems unnecessary in Paul, and yet we must remember the charges made against him by his enemies that he was following Christ for the gain to be gotten out of it. These charges are found frequently in the epistle to the Galatians and the second epistle to the Corinthians.

34. *These hands.* We may imagine Paul lifting his hands before the group of disciples as he spoke. *My necessities.* Paul had no funds with which to prosecute his work. The offerings made to him were for the poor saints at Jerusalem. He was therefore compelled to work with his own hands at his trade of tent-cloth weaver in order to support himself. *They that were with him.* His companions in missionary work.

35. *An example.* Christianity is not a religion of idleness. Paul did not wish the disciples to be slack in their labors or

*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

to depend upon others for support. He was himself an example of industry. *Help the weak.* Not only were they to care for themselves but to be ready to minister to their dependent brothers. *Words of the Lord Jesus.* Here we have one of those precious sayings of our Lord that, save for this reference in the language of Paul, would have been lost. It is not reported in either of the gospels. *More blessed.* Probably no saying of Jesus is more frequently quoted than this, and its truth becomes apparent the more the Christian practices it.

3. Paul's Farewell, 36-38.

36. *Kneeled down.* The apostle seems to have felt always that prayer was a divine necessity. It was his own source of strength, and was certain to prove such to the disciples.

37. *All wept sore.* The deep affection in which they held the apostle is shown by this scene. No reserved and cold spiritual teacher was he, but a warm personal friend whose departure they regarded with deep sorrow. *Kissed him.* Not merely the common salutation, but a mark of sincere affection.

38. *Most of all.* It was hard enough to part with the apostle at all after the three years he had been with them, but particularly were they grieved at his intimation that he should no more see them. Whether this fear of Paul's was actually realized we have no sufficient means of knowing. *Unto the ship.* The ship had tarried for a short while at Miletus, and Paul had used the opportunity by sending for the Ephesian elders. As the ship was ready to go they accompanied him to it and waved him a farewell.

PRACTICAL APPLICATIONS.

V. 28. Two errors are common to bishops, or elders, in our churches. One is to neglect the spiritual interests of the flock, and the other is to neglect their own. Some are good men, of unblemished lives and spotless reputation, but they exercise no oversight of the church, and are as indifferent as they are incapable, with respect to their holy office. Others are sufficiently conscious of their duties toward the members of the church, in the way of rulership, at least, but are strangely ignorant of the obligations resting upon them to be examples to the flock. Happy that church whose overseers study both to teach and live the truth which it is their office to impart to the children of God. Such have been made elders by the Holy Spirit, acting through the faithful and spiritual members of the church, and they will spare themselves no sacrifice by which the church can be edified and sanctified.

Vs. 29, 30. Every untended flock is in danger. Pastorless churches are the constant prey of false teachers and wicked deceivers, whose ministry is disastrous to every sacred interest of the church of God. It is imperative upon the eldership to provide faithful and effective teaching and oversight for the church. If they are incompetent to do this themselves, they must provide a pastor to shepherd the flock, or the ravages of the wolves must be charged to their neglect. The loss to our cause is enormous from this lack of proper care on the part of the eldership. They ought to either do the things for which they have been placed in office, or resign at once. The saddest fact of all is that the disturber of the peace of Zion is often found in its very midst. "From your own selves shall men arise, speaking perverse things, to draw away disciples after them," is the warning of the apostle, which has been justified by scores and hundreds of examples in his history of the church. To solve the problem of a scriptural eldership is to reach the solution of most of the difficulties that now hinder the progress of the religion of Christ.

Vs. 31-34. Modestly yet boldly does the apostle remind these Ephesian elders of his own conduct, as an example worthy of their imitation. Nothing of the modern notion that the service must be measured by the remuneration received. Night and day he labored, bearing upon his heart the sacred interests of the babes in Christ, with an intensity that often forced the tears to flow down his cheeks. His sweetest reward was to see his converts grow to manhood through the nourishing of the word of God's grace. Far from coveting the possessions of others, he toiled with his own hands for bread, and gave freely from his scanty earnings to relieve the necessities of others. Not that he refused to receive wages from his brethren, when he could do so without bringing reproach upon the name of Christ; but that he would not make such material support a condition of his preaching the gospel.

V. 35. If this stirring, alert, successful generation could but see that the way of happiness is the way of giving, rather than of getting, what a transformation would our poor sorrowing, suffering world experience. He would be pitied

whose life is spent in selfish acquiring, and he both loved and praised who gave himself most lavishly in service. What a man is "worth" is not measured by his savings, but his servings; not by his financial "holdings," but by his material and spiritual contributions to the lives of others. We need to preach more earnestly the gospel of this text, "It is more blessed to give than to receive."

LESSON ILLUSTRATIONS.

Feed the church. The Christian teacher will gain inspiration from the words of Socrates to his fellow-citizens: "Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I may meet after my manner, and convincing him, saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul? Are you not ashamed of this?"

Joys of the Christian minister. I am happier every year of my life than, I had almost said, all the votaries of pleasure; I have remunerations in one year of my life greater than all they have that pursue the phantom of pleasure. I am the happiest man that lives. You could not tempt me out of this place. Suppose they had offered me the senatorship of the United States, do you suppose I would have accepted it? Never, never! There is not enough wealth in all the Rothschild's coffers to bring me the happiness that I have in your confidence and generous support, and the liberty which I have of discharging my conscience by free speech in your midst. Now, henceforth, and forever, let me know Christ for you, for your household, your commerce, your political economy, for your public affairs, for the state, for the nation, and the world, Christ, the Healer and Redeemer. Beecher.

The loss of a teacher. One of Miss Isabella Thoburn's pupils in India was Miss Silavati Singh. Of Miss Singh it has been said by a distinguished American that if Christian missions had done nothing more than make a Miss Singh out of a Hindoo girl, they would have repaid all the money put into them. After the death of Miss Thoburn the pupil then wrote of the one who had trained her into lofty Christian womanhood: "Yesterday I went for a few moments to the matron's room which used to be her room in 1882. Suddenly I remembered the talks she had with me there, the prayers she prayed with me as she tried to lead me to the Savior. I felt that I was on holy ground and that I must bow in prayer. In fact each room, each spot seems to be associated with something sacred; here she prayed with me, there she said that to me, here I saw her help such an one, until my heart cries, What shall we do without her to help and inspire?"

A missionary's anxiety. During the war between France and China in 1884 the French invaded Formosa. The invasion was the occasion of much suffering to the mission. Many Christians were slain and many chapels were destroyed. The great missionary Mackay stayed with his converts until he was driven away by a dangerous illness. When he sought to return to his people he could not pass the blockade. Deep was his sorrow at the separation from those he had trained. He wrote: "I know I could render little assistance, that chapels are leveled to the ground, and work suspended; that many converts have been plundered and slain; that my presence might only excite deeper hatred; but O, to be there and die, if need be, with the poor people for whose salvation I have had the privilege of laboring so long."

The Largest Automobile in the World.

The largest automobile ever built is a harvester and "auto" combined, and is used in Southern California. It is equal to sixty horses, and goes at the rate of three and a half miles an hour, mowing a swath thirty-six feet wide, putting up the grain in finished shape, threshing, etc.

The machine is sixty feet long, and thirty feet wide. The motive power is furnished by oil. It is such an expensive "harvest hand" that one farmer cannot, of course, own it alone, but it is the property of a company, and goes from one farm to another. Eight men are required to run it. As the machine starts off, the grain begins falling into sacks on the opposite side from where it is cut, and the straw drops into a cart behind.

Three machines sent to Russia for work on the steppes were delayed in China and captured by the "Boxers." There they remained for a couple of years, but they are now in Russia, and considered an American wonder.

Our SERIAL STORY

WALDTRAUT

Translated
from the German

Last of September, 1405.

The evenings are longer, the chirp of the cricket louder. The harvest has been brought in, and the odor of wild mint rises from the fields. Before vespers I went to Rothenkirchen. Peter Gerds, whom I visited, urged me to sit down beside him while he told me many things about his father. He also spoke of Caspar. He has everything in writing. Caspar did, after great urging, give up his birthright. Did he despise it, as did Esau, or was he tired of life, and especially a life of strife? Did he hope then to be left in peace? Hans Gerds asked her what Lord Hinrich had to do with that grave.

"What he has to do with it?" she asked, astonished. "Do you not know that his four children lie buried there?" She saw my surprise, and continued: "Have I never told you that the mistress lost all her children?" I shook my head and she said: "Ah! She has had almost too much sorrow for one life. Lord Hinrich feels it, too, but he drives it out of his head, and allows no one to know it. They were all daughters. Each time, as it was said 'a girl,' the knight was angry. One can easily understand why he wishes a son, for he is the last of his race, and besides he is worried over the prophecy of an old woman, who was a stranger and wished to stay all night at the castle. Do not shake your head; I do not believe in such prophecies, but it startled the knight. When he refused her a bed for the night, she raised her hand angrily as she cried, 'Thy coat of arms will lie broken in the dust, and with thee will be buried the last Knight of Hagen!' Each time the knight returns from hunting, plundering, or a feast at his neighbors, each time he casts a sly glance toward the stone coat of arms over the door. It reminds him of what he lacks. The mistress knows, too, and she always comes to meet him with eager kindness; she conceals the sorrow which is eating her life away. My eyes have often filled with tears when I looked at her. Will you offer a special prayer to God that they will fulfill the desire of her heart and give her a son? I know that the saints are displeased at the wild life which Lord Hinrich lives, but the mistress herself is almost a saint. Is it a sin to say so?"

As I made no reply, she continued: "Ten years ago Lord Raimund became a priest. I told you about that. Soon afterward Lady Gerlind came to the castle as mistress. Ortrud says it was a sad wedding—not that there was no playing and singing, for all the customs were followed; but the sad one

was the bride. Downcast and pale, she sat beside the knight. Life lay before her a barren waste. It made no difference to her where she went with her sorrow. She wished she could die, but dying is not such an easy thing. Death does not come when one calls him, but when God sends him. When her first child was born, her heart and face were full of joy. When the little one died and the great stone closed over all her hopes, she seemed turned to stone. When spring came and new hopes dawned, she was happy again. Again the same thing happened—first the great joy and then the utterable grief. Thus it was four times, but each time the mistress learned better how to bear her sorrow and not to murmur against the will of God. Now she bears her loneliness like—like—"

"Like a hero," I added, and Gitta nodded.

"Sorrow has made my mistress a saint, but it has only made the knight worse," she continued. "God help him, he has much on his conscience. The mistress has often tried to dissuade him from plundering, but she has long since ceased. When she spoke to him the last time about it, and said it was wrong to take from others that which belonged to them, he replied roughly: 'Death took from me what was mine.' As the mistress was sorrowfully about to reply, and Father Jacobus reproved him, he grew white with rage and cursed and swore. You know he could not endure Father Jacobus, and did not try to conceal the fact."

We sat in silence beside the table until she finally resumed: "Can you tell me why a person most pleasing to God must suffer so much? As far as human eye can see, it would have been a real blessing to the world if Lord Raimund and my lady could have married. Instead of that they both have to suffer. If she could have at least kept her children! They all four looked like my lady; none resembled the knight."

Gitta rose and took away the dish, but I stood and looked out into the night. Strange thoughts passed through my mind. I was weary of life's toil and struggle, but that would make no difference. We must press forward if we would reach the goal.

December 25, 1405.

The world is white with snow, but the stars only shine the brighter. They lighten up the darkness of earth as did the Son of God who once became man and entered the darkness of our misery. This is his blessed birthday. Early this morning I opened my mother's little book. My eyes fell

upon this sentence, which had been marked by her own hand with a red cross, "For God so loved the world." The whole day I rejoiced over the thought, and was almost content with all that has happened to me. At noon, as I stepped outside the door to refresh myself by a glimpse of the shining splendor, Lord Hinrich came along looking cross and out of humor. I greeted him in a friendly manner, but he only replied, "I wish you were something besides a priest, and could help me!"

"Is any one sick?" I inquired, anxiously.

"Any one? Yes, my dog Pluto is sick. He has something the matter with his foot, and howls when I drive him away. He is still lying where I left him when I came from the woods yesterday."

"I understand a little of the art of healing," I said slowly; "shall I look at him?"

The knight measured me with a glance of astonishment, and then said, in a more kindly manner, "Yes, come!"

The dog lay near the door on an old cloak. He allowed me to take his paw in my hand. After examining it I saw that a large splinter was driven deep into the flesh and caused the animal much pain. After one or two unsuccessful attempts I was able to draw it out. Lord Hinrich took my hand for the first time and said: "How good that you know something of bodily pain." Then he leaned down and stroked the dog; then remembering me, he said: "Would you like to see Lady Gerlind? It will do her good to talk to you." Then he turned abruptly and went out. I looked again at the dog's paw, which he willingly held out, and then went to Lady Gerlind.

As I entered she was standing by the window. It was a wonderful sight outside. The hoar frost lay on the trees of the castle wall, and as far as the eye could reach the sunshine sparkled on the white tree tops. It almost blinded us, but we could not tear ourselves away from its indescribable beauty.

The lady turned toward me, and the tears shone on her eyelashes. "This is the anniversary of the death of my last daughter," she said. "My heart is weak, and I cannot control my sorrow. Repeat some comforting passage to me, Father Andreas."

I was silent a moment, and then replied:

"I found a passage early this morning and it has stirred my heart ever since. It is specially suitable for Christmas, but good for every day and hour. You know it, most noble lady but it sounds new from other lips." Joyfully I repeated to her: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have eternal life."

The lady's tears ceased, and peace shone from her lips. Then she spoke, as if to herself, "Yes, faith, faith; it seems so easy and is so hard."

We talked long together. She told me about her babies, and her hopes of meeting them again. Finally she said: "It often seems to me that that hour will soon be here."

Just then we heard the clatter of horses' hoofs, and Lady Gerlind, seeing me listen, said: "It is Lord Hinrich. He is going to the Von Maldei's for the Christmas feast, which I can not celebrate with revelry. The knight likes such things, and goes where he finds them. Von Maldei keeps a lively house, but—life is so earnest and fleeting!"

We talked long of the transitoriness of life and our hope for the future. Lady Gerlind had long ago discarded the belief in purgatory; she believes in the mediation of Christ himself, and does not ask the assistance of the saints. I have often pondered this in my heart, but I can reach no conclusion. It is a bold thing to break away from the Articles of Faith as established by the holy father and other learned men, till when I think of my mother, her calm faith during a shameful death; when I think of Lady Gerlind, how she speaks with decided clearness concerning that which arouses restlessness and conflict in my soul, then I can only cry: "God help me! Help me to such victory."

(To be continued.)

Good News From the March Offering Continues.

Sherman, Tex.: Our offering more than \$100.—J. W. Holsapple.

Boston, Mass.: We have done better than last year and there is still more to follow.—J. H. Mohorter.

Paulding, O.: Our offering will go over \$100. We broke our contribution baskets March 1st and had to get new ones.—Charles Darsie.

The church at Morganfield, Ky., was apportioned \$25 and has raised \$102.50. P. T. Roberts is the preacher.

Mankato, Minn.: Our offering for foreign missions was \$36. Apportionment \$35.—J. K. Shellenberger.

Woodland, Cal.: Raised more than our apportionment of \$50.—D. P. Shrout.

"About Several Things."

In the Christian Century of March 12 is a timely word under the above caption. To my mind we are getting away from the original meaning of the ordinance of baptism. On the day of Pentecost it was for the remission of sins and that the obedient believer might receive the gift of the Holy Spirit. Whenever we begin to see the spiritual benefits of God's plan of redemption, then it will not be necessary for our evangelists to urge the converts to obedience or leave without baptizing them. If we rightly divide the word of truth there will be no danger. I have now been a reader of the Christian Century for the past

four months. My love for it grows stronger with every issue. I now count it as one of my household essentials. Let our preachers proclaim a full gospel, laying stress on no command or promise to the exclusion of other commands and promises.

J. C. McArthur.

Our Surprise.

The Christian Century sprung a great surprise on us in the issue of the 5th in an editorial on "Our Duty to State Missions." But our gratitude is equal to our surprise, and we thank that paper in capitals. The surprise consists in the fact that a deliberate outbreak in favor of state missions by one of our great papers should be made at all. Of course the secretaries are permitted to scribble "notes" for them, but to have the Century speak editorially is so good that we not only hope that it will last but that it may be catching.

State missions is the unit and base of all missionary service. Without it foreign and American work must languish and die. It stands those most interested in these lines to encourage state missions. Any other course is shortsighted and suicidal. The habit of making a side issue of state missions is more than a mistake. It is a blunder. The great papers are the chief educators of our people, in some respects, and they should lend their power to making the foundation strong. To press the interests represented by the general boards to the exclusion of an equal effort for those represented by the state boards is most unfair. If the state organizations serve a good purpose they should have an equally favorable influence from all our great papers. If they do not they should be abolished—freezing them to death is too painfully slow!

Under the present one-sided method of education it is quite common for a church to telegraph that it has doubled the apportionment to foreign missions and yet to inform the state secretary that it cannot help state missions "this year." Every state secretary has seen telegrams and later received the discouraging information mentioned. No secretary should so press his special line that his methods cut off a fair gift to each of the other lines. None of our great papers should lend itself to a lop-sided method of education in the great cause of missions. Let justice prevail even in missionary education.—Illinois News.

Entered into Life.

Sister Mary E. (Gardner) Huntington was born in Princeton, Ill., Dec. 9, 1857, and was married to her surviving husband, Mr. J. Z. Huntington, December 9, 1897. She lived here nearly all her life. She obeyed the gospel January 3, 1876, under the ministry of J. T. Toof, then the beloved pastor of the church. She was chorister and choir leader when able much

of the time of my pastorate here. She was a woman of unusually beautiful spirit and life, full of faith, hope and love. After long suffering by consumption she died at her sister's, Mrs. Fisher, in Chicago, March 13, 1903. The body was brought back, where burial services were held and she was buried.—J. G. Waggoner, Princeton, Ill.

Dedication at Winameg, Ohio.

It was our pleasure to visit Winameg, Fulton county, Ohio, on Lord's day, March 15, and dedicate the new house of worship just completed by the Church of Christ in that place. Fulton county is our old home, and it was a great joy to go back and greet so many old friends in the kingdom and patience of Jesus Christ. A great congregation assembled, and after the sermon we raised more than enough money to pay all debts and there was much rejoicing. Bro. Charles Oakley is the faithful preacher of the church at Winameg. He was to continue with a protracted meeting.

Wabash, Ind. L. L. Carpenter.

BETTER SHOW

For Her Children Than She Had.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says: "My mother was a slave to the whims of her children and let us eat and drink anything we called for, particularly she gave us coffee and lots of it."

"I grew up delicate, nervous, half sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee and in a year or two my heart was perfectly well."

"Several years later when I had a home of my own I imagined that the stimulant of coffee might benefit me, so I started in on it and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage and the heart trouble disappeared. I find Postum aids my digestion, and has helped to build up my whole system."

"I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

Does It Pay?

Olive A. Smith.

We believe the adage "It pays to do right" just as we believe its cousin, "Honesty is the best policy." Yet there have probably been times in our experience when we doubted the one if not the other.

It is certainly natural, when we have done some deed which meant real self-sacrifice, or devotion to our highest ideal of disinterested goodness; when we have had a choice between a course involving that kind of honesty which is merely the best policy and another course paved with the kind of honesty which affects the very depths of heart and soul life; when we have chosen the latter, it is natural that we expect some little reward for our heroism—some tangible reward. There is where we frequently make a mistake. We confound our kingdoms. "My kingdom is not of this world."

The thing which we chose was the best for us; best for that permanent soul structure which every act helps to build. But no one can know it but ourselves and God. We have lost by it, materially, perhaps, and unless we are philosophical enough to consider Emerson's "law of compensation," we may grieve over the loss and may conclude that it does not "pay" to do right.

To strive after more than mediocrity in character is to be, in a sense, blind to material reward or punishment. To encourage mediocrity is to be content with that kind of right doing which "pays," that kind of honesty which is "the best policy."

One of the hardest lessons for a young person to learn is that virtue is its own reward; that if he constantly looks for any other, he may be disappointed.

Emporia, Kans.

The Standard of Christian Living.

A prominent man with skeptical tendencies made the remark to the writer recently that a nearer approach in living to the standard of Christian profession would doubtless help the cause of Christ no little.

Like thousands of others, this man has his eyes full of the dust of the inconsistencies and the incongruities in professed Christian lives. That there is a great lack in enlisting the social instinct in the pious life and engaging the religious sentiment in the true service of God and humanity is not to be denied. Too much attention has been paid in training souls to appreciate and appropriate some ecclesiastical merit, and too little attention has been given to a personal growth in grace.

Untrammelled by human tradition, and free from the fetters of human dogma, the members of the Church of Christ ought to grow rich in the principles of the higher life, and be filled at all times with the Christian graces of tenderness, holiness, sympathy, helpfulness, and brotherhood, thus

weaving into the fabric of life the golden threads of a noble manhood.

Our personal interests, our duty to God and our connection with our fellows demand the training of our souls in holiness. The greatest problem in the religious world to-day is how to induce and influence men and women to live for Christ. It is our privilege to believe in God, with entire force of our nature, and if we do this, our daily walk will be instinct and flushed with the blood of purity in conversation and the strength and grasp of reverent, devoted living.

An honest, God-fearing, God-serving Christian is an inspiration to the doubting, to faith and makes all with whom he comes in contact feel and know the reality of virtue and religion.

T. H. Blenus,

Jacksonville, Fla.

A Fine European Tour.

J. L. Hill, the pastor of the Christian church of Union City, one of the best churches in Indiana, will take a small and very select party to Europe this summer. His itinerary is a delightful one, including Belgium, France, Switzerland, Italy, Germany, Holland and England. Plenty of time will be given to visit the art galleries in Antwerp, Paris, Florence and Rome as well as many scenes of interest in London and cities on the continent. While the tour will be personally conducted by Bro. Hill it will be under the management of Ward Brothers, who are able to secure the best rates for travel as well as for accommodations at the best hotels in England and on the continent. The party will leave New York via the eleven-thousand-ton S. S. Finland of the Red Star Line, June 20th, at 10 a. m. Readers of the Christian Century desiring to take this fine tour should write for particulars to J. L. Hill, Union City, Ind.

A Monument to Be Erected to the Memory of Rev. Arthur A. Wilson.

The mortal remains of our beloved friend, Arthur A. Wilson, are to be laid away in the Evergreen Cemetery in Bloomington, the city in which he finished his life's work in his Master's service. A cemetery lot has been purchased and a monument is to be erected thereon to his memory. This labor of love has been entrusted primarily to the First Christian church of Bloomington and the Christian churches of Lexington and Mattoon, Ill., to whose congregations our departed brother gave his faithful and earnest work as pastor, realizing, however, that Bro. Wilson had many friends in other places who will deem it a sacred privilege to contribute to this fund, we insert this card in the Century and state that any contribution to this fund will be thankfully received and duly credited. Anyone desiring to contribute thereto will please forward amount to E. W. Cole, Bloomington, Ill., before June 1st, 1902.

E. W. Cole, B. F. Harber, H. B. Patton, R. E. Williams, Gertrude Hawk, committee.

"The Spirituality of Baptism."

Mr. Editor—In my article on "The Spirituality of Baptism," published in this week's issue of the Century, the printer substituted the word "eternal" for the word "external" in the following sentence: "Though external and visible baptism is nevertheless a spiritual act as emanating from a spiritualized heart that has been turned from the power of Satan unto God."

Please publish this by way of correction. I. B. Grubbs, Lexington, Ky.

The American Christian Missionary Society is in receipt of another five hundred dollar gift on the annuity plan. This makes the total receipts to this fund since the beginning of our missionary year in October \$10,000. For information in regard to the annuity plan write to Benjamin L. Smith, Cor. Sec., Y. M. C. A. bldg., Cincinnati, Ohio.

Additions Reported Last Week.

Baptisms, 2,244; letters and statements, 106 from Methodists, 36; from Presbyterians, 2; from Baptists, 27; from United Brethren, 4; from Congregational, 1; unclassified, 83; total, 2,503; dedications, 4.—M. L. Buckley.

FOOLED THE HOSPITAL.

Was Pronounced Incurable, but Got Well on Pure Food.

Sometimes in a case of disease resulting from the use of improper food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says: "On April 1st, 1900, I was sent home by one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous diseases and rheumatism and nervous prostration and had previously been treated at Sharon Springs and by a number of doctors without getting much assistance.

"One day I was feeling worse than usual when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day.

"For fifteen months I never missed one day. If you ever saw anyone grow strong and improve it was I. I gained from 125 pounds to my old weight, 165. I will always be a cripple from rheumatism, but otherwise I am so much improved that I now feel as well as any man in this country." Name furnished by Postum Co., Battle Creek, Mich.

There is a recipe book in each package of Grape-Nuts that will interest the housekeeper.

THE CHRISTIAN CENTURY

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
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In ordering change of address be sure to give the
old as well as the new. If the paper does not
reach you regularly, notify us at once.

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Should be sent by draft or money order payable
to THE CHRISTIAN CENTURY COMPANY. Do not
send local checks or full credit cannot be given,
as we have to pay exchange charges.

Advertising—

Nothing but clean business and reliable firms ad-
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Communications—

Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.

NOTES AND PERSONALS

A full report of the congress will ap-
pear in next week's issue.

J. G. Waggoner reports three added
at Princeton, Ill. Two confessions.

E. B. Barnes, Noblesville, Ind., re-
ports March offering \$180. Last year
\$112.

Send for a sample copy of our Bible
School Quarterly. Ten cents per copy
or 40c per year.

F. W. Burnham reports four more
added at Central church, Decatur, Ill.
Heads of families.

The work at Hebron, Neb., is pros-
pering under the ministry of Bro.
Schell. Seven additions last Sunday.

W. H. Moniger, Steubenville, O., re-
ports four accessions, two confessions.
Nearly 300 in C. E. and 544 in Bible
school.

R. De Loss Brown, Fairfield, Ill.,
reports two accessions last Lord's day.
Bible school has almost doubled.
Building is too small.

Consul Z. T. Sweeney of Columbus,
Ind., called at the Christian Century
office on his way to Lake Geneva, Wis.,
to fill a lecture engagement.

It was the unanimous verdict of
those who attended the congress that
it was very valuable in helping breth-
ren who differ to understand each other
better.

The receipts for foreign missions
for the week ending March 18th
amounted to \$7,697.82, or a gain over

the corresponding time one year ago
of \$1,508.30. There was a loss, how-
ever, of 27 contributing churches.

The congress has developed the
fact that the Disciples of Christ can
discuss evolution, higher criticism,
indeed, any live question without any
danger of division.

E. W. Yocum, Edgar, Neb., is in the
midst of an excellent meeting. One
week old. Fifteen additions. Deep
interest. Bro. McVey took charge of
the singing the 18th.

Send us one new subscriber at the
one-dollar rate and get a correct and
convenient self-pronouncing lesson
commentary on the International Sun-
day school lessons for 1903. By Rev.
J. M. Coon, A. M., I. L. B.

The editorial report of the Des
Moines congress will be found on the
last page of this paper. A detailed re-
port prepared by George A. Campbell,
one of the former editors of the Chris-
tian Century, will be given next week.

The work at Fisher, Ill., is making
good progress under the ministry of
S. Elwood Fisher. More than raised
the apportionment for foreign mis-
sions. One confession last Lord's day;
33 since Bro. Fisher located.

E. A. Hastings reports a three-weeks'
meeting at Pulaski, Ia. Thirty-four
additions, mostly confessions. G. A.
Hendrickson of Central did the preach-
ing. He is spoken of as a model evan-
gelist and his work is commended
very highly.

E. E. Coperthwaite writes encour-
agingly of the work at Saginaw, Mich.
All departments growing. Three con-
fessions and one by statement. Bro.
Coperthwaite is to be congratulated
on the success already attained in
that difficult field.

The friends of Bro. Ben. N. Mitchell
will be pleased to hear of the pro-
gress of his work in Liverpool, Eng.
They raised \$81.33 for foreign mis-
sions, a gain of 50 per cent over last
year. Two confessions recently, one
an infidel for the past twenty years.

Guy B. Williamson and wife, evan-
gelistic helpers, are in a meeting at
Marshall, Ill., with J. Fred Jones, state
secretary. Seven confessions, two by
statement. They have chorus choir
of thirty voices. Bro. Jones is pre-
sented the gospel with splendid ef-
fect.

Franklin Circle church has just
closed a three-weeks' meeting with
106 additions, 94 by baptism, four re-
turned and eight by letter or state-
ment. The meeting was conducted by
the pastor, C. H. Plattenburg, assisted
by G. L. Cook, singer, and Mrs. N. H.
McCorkle, helper.

F. D. Wharton of Newkirk, Okla.,
reports 14 accessions since last report,
23 since he began work. Foreign mis-
sionary offering taken. Preparing for
the home missions. C. H. White re-
cently visited Newkirk and gave a
very fine address on "Church Exten-
sion." It is rumored that Bro. White
is to accept a call to one of the best
churches in the territory.

Chas. E. Campbell has been doing
a commendable work at Anna, Ill. He
went there the first of the year with-
out a church. They now have a good
Bible school, Endeavor society and a
church of 100 members and good
buildings in which to worship. The
outlook is very encouraging.

The managing editor preached last
Lord's day at Hebron, Ind., where he
and Mr. Frank Thompson of Pine
Bluff, Ark., have been assisting J. L.
Thompson, the pastor at Hebron, in
a meeting. The meeting resulted in
seven additions to the congregation.
Bro. J. L. Thompson has a cultured
helpmate and two children. He is do-
ing excellent work at Hebron and is
highly esteemed by the entire com-
munity.

A sample copy of an Easter Festi-
val of Nations, by Mattie Alice Long,
and issued by The Winona Publishing
Company of Chicago, has come to our
desk. The music is by Louis D. Eich-
horn and Idyl Long Holmes. The
frontispiece is a beautiful Easter con-
ception and the exercise is not only
chaste and spiritual but is beautifully
arranged. Send to the Winona Pub-
lishing Company for sample copies.
Single price, five cents; per dozen,
fifty cents.

Ground Rock as a Medicine.

The rich people of the cities go to
the "springs" to be cured of various
ailments. They take hot and cold
baths in the mineral water and drink
it, gallons of it, and go home relieved,
if not cured. Most people cannot af-
ford to do this and necessarily suffer
and bear it. The mineral forming
such a large part of the water comes
from the mineral ore at the bottom of
the spring. Prof. Theo. Noel, a geolo-
gist, now living in Chicago, discovered
a mine of this ore many years ago
while prospecting in the southwest,
and is now grinding and selling it un-
der the name of Vitae-Ore and as such
the medicine has become well known
to the readers of this paper.

The ground ore, as sold for market,
is mixed with water by the purchaser,
and has then the same properties as
the waters of the springs, only in a
highly concentrated form, rendering it
much more effective as a medicine. It
contains free iron, free sulphur and
magnesium, and will do for the tired
and worn-out system and vital organs
what no man-made medicine can.

Prof. Noel, the discoverer of the
mineral, has formed the Theo. Noel
Company, of which he is the president
and principal stockholder and the com-
pany wants to send every reader of
this paper and their friends and rel-
tives a full sized One Dollar package
of Vitae-Ore on thirty days' trial, the
receiver to pay nothing unless satis-
fied, and he or she is to be the judge.
Read the magnificent offer in this is-
sue under the heading "YOU ARE TO
BE THE JUDGE," and send for a
package on trial, mentioning this pa-
per.

Fifty Years the Standard

DR. PRICE'S
CREAM



**BAKING
POWDER**

Awarded
Highest Honors World's Fair
Highest tests U.S. Gov't Chemists

PRICE BAKING POWDER CO.
CHICAGO

O. T. Maple, missionary pastor, Lawton, O. T., reports three added last Sunday, 13 since the first of the year. Bible school revival now on. Will follow with a protracted meeting. Bro. Maple has received calls from other churches, but will remain at Lawton, as the work is important.

A one-dollar Laughlin Fountain Pen will be sent to any one of our readers who will send us two subscriptions at the one-dollar rate.

While attending the congress in Des Moines the managing editor enjoyed a pleasant hour in the home of Mr. and Mrs. Angus McKinnon. Mr. McKinnon, who was formerly connected with the Christian Century company, is now president of an investment company. Write to him for particulars.

E. W. Thornton, First church, Pittsburgh, Pa., Hazelwood avenue, writes: "Our offering for foreign missions was \$150. This just doubles our apportionment, and largest the church has ever given. Four additions at regular services Sunday before last, and eleven last Sunday. Ten of these by confession. This church built in 1868. O. A. Bartholomew, first pastor. Isaac Errett, preacher of first sermon."

Worth Knowing.

That there is a cure for all stomach troubles, indigestion, dyspepsia, and constipation. No person need suffer or be annoyed by any of these ailments. Vernal Saw Palmetto Berry Wine will positively cure, do it quickly and permanently. Write a postal for a sample bottle—do it to-day. Address the Vernal Remedy Co., 62 Seneca street, Buffalo, N. Y.

For sale by all leading druggists.

The Hearing at Springfield on the Anti-saloon League Bill.

The bill before the Illinois legislature which is attracting the most attention is the Local Option bill introduced by the Anti-saloon league. The church people of Illinois have never spoken out more forcibly and plainly than they have respecting this measure. The desks of the legislators have been literally flooded with letters and telegrams urging them to vote for the bill. On Wednesday of last week the friends of the measure were given a hearing before the house and senate committees. It was a great day for the cause of temperance and good government in Illinois.

There were at least 100 delegates, ministers and laymen present from out of the city, representing a constituency estimated at 500,000 and 150,000 voters. Among those present were Drs. Mandeville, Sheets and Tilroe, presiding elders of the Chicago district of the M. E. church; Reed, Byerly, Taylor and several other presiding elders in Central Illinois; Dr. John Faville, pastor of the First Congregational church of Peoria and president of their city league; two physicians from Charleston who have the message of a citizens' mass meeting; Sam T. Brush, mine operator of Carbondale, who is a typical example of what a man of means can do for temperance and good government, and many others.

In the hour given to the hearing before each committee about twenty such men, representing the church and business interests and the very best citizenship of different sections of the state, made two and three-minute clear-cut statements, which were followed by an admirably able summary by State Supt. W. H. Anderson, to whose skill as an organizer the success of the hearing is largely due.

The effect was excellent. Some of the committeemen said it was the most satisfactory hearing any cause had received during the present session. Some of the senate committee who seemed at the opening to regard the hearing a kind of a joke looked serious enough before its close. The liquor dealers' hearing, which has since been held, was dismal and lonesome compared with our own.

While in the city the Anti-saloon delegates held a meeting, in which the writer was made personally responsible as secretary to see to it that a call was sent out to all the ministers of the various religious bodies of Illinois asking each one to secure from his congregation at the earliest possible service an expression by rising vote on this bill and have the same sent to the proper representatives and senators at Springfield. Let each minister of our own Church in Illinois who reads this see to it that such action is taken. The fight is just begun. The liquor element is thoroughly aroused and the good people of the state must not cease their efforts till

the final vote is taken. O. W. Stewart is a member of the house committee on elections and is doing some telling work for the measure.

J. E. Lynn,
Pastor West Side Church.
Springfield, Ill., March 12, 1903.

The Investment of Money.

At the prevailing low rates of interest paid by savings banks, there is very little opportunity for those with a small amount of surplus money to realize anything satisfactory in the way of an annual income. At 3 per cent, the average rate of interest paid by savings banks, \$1,000 would yield \$30 annually, and while this might be satisfactory to the person having a large amount of money invested, because it gives him a good income in the aggregate and covers his expenses it is far from satisfactory to the person with but a limited amount so employed. Consequently investors of moderate means are looking for a channel of investment with reasonable assurance of safety, where greater earnings can be obtained and where the investment will appreciate in value. An attractive channel for persons so situated to attain these ends is found in mining and its allied interests. The National Gold and Silver Mining Company, Suite 135, 70 La Salle street, Chicago, whose advertisement appears in another column, offers an exceedingly good opportunity along this line. The management of this company is in the hands of men who stand high in the business community of Chicago and whose names are a guarantee of commercial integrity. They are Mark R. Sherman, formerly vice president of the Western State Bank, Chicago, president; Samuel W. Winn, formerly cashier and manager of the securities department, secretary, and Edwin Heartt, a practical miner, treasurer, and in charge of the active work on their group of mines.



FLOWERS FROM THE HOLY LAND

An Easter Card with an object lesson. A real flower from the Holy Land pressed and placed on a card, with a history of the flower and a little piece of poetry. Sample copy 5c.

Christian Century Co.

Something New!

The Annuity Plan applied to the Endowment of Education.

If you prefer to devote your means to the training of young men for the ministry, but need the income from your property during your lifetime, THE DISCIPLES' DIVINITY HOUSE of The University of Chicago will pay you INTEREST DURING LIFE on money given to it. This will secure to you the full use of your money as long as you need it, and will secure your gift to the Divinity House at once. The Divinity House offers as security for the payment of interest, real estate valued at \$25,000 to \$50,000. Any sum from \$100 up will be taken. For information, address, ERRETT GATES, University of Chicago.

CHICAGO DEPARTMENT

Ashland Church.

All lines of work in good progress. Evangelist Bennett of Florida and L. L. Langdon of Grand Rapids, Mich., are with us in a good meeting. Five have made the good confession to date. We are much pleased with the meeting and believe that the influence for good will be greatly felt.—J. F. Findley.

Chicago Heights.

March 15 Bro. W. D. De Weese of Bloomington, Ill., preached for us. We were glad to have one of our state workers with us. His sermons were helpful and full of encouragement. March 22 Bro. Cantrell was with us again. The city council granted us the use of the city hall for our services and we held our first meetings there. This hall is centrally located and is the best place in the city for meetings outside of the churches. We are truly grateful to the council. We have purchased an organ and expect to organize a Sunday school March 29. A Ladies' Aid has been organized. Our collections are above the model set by most of our churches, and the work is full of promise. Much good has been accomplished and there is much more that can be done.

Bro. J. W. Allen of Chicago is expected to preach next Lord's day.

Douglas Park.

Our meeting with home forces is one week old at this writing. There have been five confessions, four additions by letter and one by statement, making ten to date. The attendance and interest have been much better than was anticipated for the first week. . . . The audience Sunday night occupied every seat in the house. We are greatly encouraged. The meetings continue through March. C. L. Waite, 698 S. Turner avenue, March 22, 1903.

Englewood.

At our morning service Bro. Kindred gave us a splendid sermon on the sacredness of the ballot. He pointed out the duty of every man to vote conscientiously, in the fear of God, for what he believed to be right, and that the American citizen now stands as Caesar, and that we must render unto Caesar the things that are Caesar's and unto God the things that are God's. He also showed that the object of all voting is the building of manhood, and that as the liquor question involved more manhood and more money than any other question it became the duty of every man to give this his first consideration and vote accordingly. Two were added by confession at the close.

The concert of old familiar songs given by Bro. and Sister Belding last Friday night for the benefit of the building fund was superb. The pieces were doubly enjoyed because of being familiar to all. A fine soprano and tenor and the best whistler we ever heard assisted. The church was crowded, about 500 being present. The collection was about \$35. If Bro. and Sister Belding could be induced to repeat this musicale elsewhere some of our churches would do well to secure them. . . . Next Sunday morning we are to have a sermon devoted to the Home Department of our Sunday school. You are all cordially invited to come and bring your friends and learn what the Home Department is and what you can do to help it along. Bro. Anderson, who has just returned from a trip around the world, gave a talk to the Senior Endeavor Society about what he had seen and learned.

G. A. M.

Harvey.

Last Sunday was an exceptionally good day at Harvey. The day was fine and the attendance at all the services was large and enthusiastic. A series of Bible study and evangelistic meetings will be commenced next Sunday, to be conducted by the pastor and Bro. C. A. Young. It is expected that these meetings will be largely attended from the start and it is hoped that much good may be done for the cause. The church will be glad to welcome visitors from our people in the city at these meetings.

Jackson Boulevard Church.

The special meetings during the week have been well attended and a splendid interest manifested. They will continue the coming week. Up to to-day there has been one confession, one restored, one by letter and one by statement. Bro. Darsie has preached some excellent sermons, plain gospel truth, and expressed in a way that a child could understand it. . . . Three hundred and sixty-six in the Sunday school and a collection of over \$111. The music committee has been fortunate enough to secure Prof. Clement B. Shaw as leader of our choir. This insures good music for our services. . . . We were glad to welcome Bro. and Sister J. W. Allen at our evening service. So large an audience gathered at the evening service that it was necessary to open the gallery. . . . The sermon Sunday evening was an excellent one, based on Paul's defense before King Agrippa.

North Side Church.

A beautiful day, a well-crowded house both morning and evening, the presence for the first time of the pastor's wife, and two good sermons contributed to the happiest of services at this church on last Lord's day. The Sunday school in the morning exceeded in numbers any former attendance.

Brother Brown's first sermon of the day was on "The Hidden Life," the Scripture basis for which was the third chapter of Colossians. . . . The evening sermon was on "Where Is My Wandering Boy To-night?" The subject explains its application, and truly it is a much-needed topic in this day when from five thousand to ten thousand people, mostly the young, are every month added to Chicago's population. . . . Sister Brown arrived in Chicago on the 16th inst. A reception to pastor and wife will be given on Tuesday evening of this week at the church. For the present the home of Bro. and Sister Brown will continue at the North Shore Hotel, corner of Lincoln Park and Deming street. . . . Next Sunday morning the pastor will preach on "The Enslaved Life," the second of the recent series of sermons along the line of the Christian's life. In the evening the subject will be "Impending Changes in Church and State."

City Missionary Notes.

A new headquarters for meetings of the Executive Board and downtown office of secretary is now provided for at room No. 516 National Life Insurance building. . . . Regular meetings of the board are held on first and third Thursdays of the month at 1:30 p. m. . . . All mission work of the board not provided for by local pastors will have the care and oversight of Mr. A. Larrabee, superintendent, who may be seen at the noon hour every week day, except Saturday, in office of city missions, 516-159 La Salle street. . . . At the board meeting March 19th on the report of Mr. Larrabee it was decided to assist in locating a suitable man for pastor of the Chicago Heights work. The church has been granted permission by the city council to use the new town hall for regular services. Occupation begins Sunday, March 22d. This affords a splendid meeting place and is centrally located. . . . The re-

Back to Christ

By SPENCE.

ONE DOLLAR

Sent FREE to any reader of the Christian Century for one new subscriber at the regular price

\$1.50

or for two subscriptions at the special one dollar rate.

Cash price of the book, \$1.00.

quest for supplementary aid to Garfield Boulevard church, in the matter of pastor's salary presented two weeks ago, was called up by Bro. S. J. Chapman, which upon consideration and for better knowledge as to the condition and needs of that work, is again laid over till next meeting, April 2d. . . . The board in its decision concerning the printing of a quarterly bulletin voted to issue one other, only, for current year, which shall be known as the semi-annual number, and that papers of the Christian brotherhood be used for publication of matter between these dates. To this end Chairman E. A. Long was authorized to arrange for space and terms in the Christian Century, making provision for 2,000 copies for special distribution, besides mailing to all of Century subscribers. . . . The resignation of Bro. E. M. Bowman, recording secretary of executive board C. C. M. S., was presented for the second time, and upon his special request is accepted. . . . On motion of Bro. J. W. Allen a committee is appointed to consider and arrange for the time, place and holding of the next annual picnic and convocation of Chicago Missionary Society. S. J. Chapman and C. G. Kindred are named on the committee. . . . It was voted to instruct the corresponding secretary that he give attention to the preparations of this board for publication in the Christian Century. . . . Meeting adjourned.

A. Larrabee, Cor. Sec.
March, 1903.

SPRINGFIELD NOTES

By OLIVER W. STEWART.
(Special correspondence of the Christian Century)

Practically the entire week was spent on what was known as the governor's Civil Service bill, otherwise House Bill No. 1. No other bill to come before the house will divide that body in the same manner as did the civil service measure. Some amendments were passed which seemed to cripple the bill, but perhaps notwithstanding that fact it would have gone through in a manner acceptable to the real friends of civil service reform, had it not been for an amendment adopted reading as follows:

"There shall be placed upon the ballot at the next general election a proposition for and against the adoption of this act. If by a majority of all votes cast in said election this act shall be adopted, it shall thereafter immediately upon the result of such election being officially declared, become effective."

This amendment at first blush seemed harmless, and at once commanded the support of many who had refused to vote for other amendments. It provides for the referendum, which

is a popular idea now in Illinois politics. I voted against the amendment, however, not because I am opposed to the referendum, for I believe in it, but in this case it seemed to me to be illogical, as both the old parties had declared for civil service reform and the people apparently had taken them at their word. If the bill finally becomes a law with this clause attached, it will not become effective within six years, for the governor elected in 1904, at the same time of the referendum, will have a chance to fill all the offices with his friends before he appoints the civil service commissioners who are to examine applicants and prepare an eligible list for future use.

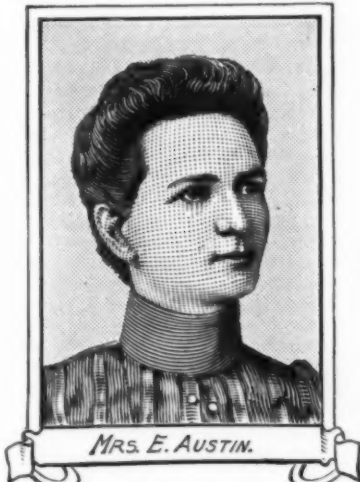
The saloon people had a hearing before the license committee in the senate this week in opposition to the Anti-saloon League bill. There was no second hearing as had been arranged for in the house, consideration of the civil service measure having made it impossible. As it stands now the Anti-saloon League bill has not yet appeared on the floor of either house or senate, and cannot do so before the last of next week or the week following. I believe the Anti-saloon League bill will be given some consideration before adjournment. It would be political folly for the Republican leaders of the house and senate, who have absolute control of the legislative program, to refuse even to consider a measure which has back of it several hundred thousand of the best citizens of the state of Illinois. Probably some means will be found of emasculating the bill until its best friends would not care to see it pass. The future alone will determine as to that.

The Illinois Christian Educational Association has been fortunate in securing the services of Bro. J. G. Waggoner as field secretary. Bro. Waggoner is well and favorably known for his efficient services as pastor of a number of the strongest churches in the state and as field secretary of Eureka College. He will visit the churches throughout Illinois, and we kindly ask the ministers, the friends and the old students of our college to give him a cordial welcome and to aid him in every way possible. The cause he represents is worthy the attention and hearty support of all Christian people.—Mrs. S. J. Crawford.

Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it: "Little things are little things, but faithfulness in little things is something great." Let us all show true greatness!

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

An interesting letter to our readers from Mrs. E. Austin of New York city.



MRS. E. AUSTIN.

New York City, Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the Hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.

Gratefully yours,

Mrs. E. Austin.
359 West 19th St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and indorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

In the Footsteps of the Pilgrims.

We have been to Plymouth! We sat on Plymouth Rock, wife on one side, or end, and I on the other. It was most effectually sat upon!

Brockton, where I have been preaching a few days, is in Plymouth county, and only about three hours from the historic landing place by electric line, and so last Saturday we determined to devote the day to a ramble among the haunts of the Pilgrim Fathers (and mothers). It was a balmy spring day, too warm for heavy wraps, the beautiful blue water of Plymouth bay was quiet, resting the eye and the soul as we gazed upon it, and the glorious sunshine bathed the whole scene in such glory as to fill us with delight.

I am always strangely moved by such scenes. I have from childhood drunk in with keen zeal the stories and traditions of the Mayflower and her heroic band. I have desired for years to visit this spot, consecrated to civil and religious liberty. To be all day going over the ground trodden by the feet of these men and women nearly three hundred years ago, and to look upon their armor, their furniture, their utensils and their graves, filled me with an indescribable feeling of veneration and of awe.

On alighting from the car we found ourselves in the street running from the bay up the hill to the site of the fort built by Captain Standish. On each side of this street stood the cabins of the pilgrims. Down this street we walked toward the shore, and while the aforesaid cabins are gone, the street stands thick on either side with houses that attest great age, and illustrate much of what we have read of the quaint architecture. We passed Cole's hill on the right and overlooking the piers. Here were buried the bodies of the more than one-half of the colonists during their first winter on the "stern and rock-bound coast," and over whose graves their survivors sowed wheat to prevent the savages from finding out how many of their number had perished, thus weakening their force.

Just at the foot of Cole's hill lies Plymouth Rock. It is inclosed in an iron lattice work, the gates of which stood freely open. It is covered with a granite canopy, and on one of its inclining sides a space has been polished and inscribed with the date, "1620." One feels that the preservation of this memorial by the association which has in charge the perpetuation of the deeds of the colonists has been wise and the effort and money well bestowed.

It was not far from this spot that two and twenty hand-maidens of the Lord, on Monday, the 23d of November, in the year above set down, invaded this shore, not to found a nation, not to drive out "Saloages," but to do the washing for their families, now without doubt sorely needing

their linen "done up" after their long confinement in their little craft. With wood from the forest for their fires, and fresh water from a stream near by, they washed to their hearts' content; and so it comes about that all the daughters of these pilgrim mothers will wash, or have it done, on Monday, though the heavens melt or freeze, or pour down rain or snow.

We visited Pilgrim Hall, in which are preserved for curious and reverent eyes many Mayflower relics (and not a few so-called that could not prove up if tested), and other objects of curiosity from the early history of Plymouth and the Bay State in general, all of which can be seen on paying the price of admission, 25 cents. Of all the objects exhibited the one which I took most interest in was Miles Standish's sword, with its romantic history, its mysterious inscriptions and its symbolism of the military side of the life of the colony.

Everywhere are pictures of Priscilla Molines, whom all the world knows as the beauty who when courted for Captain Standish by John Alden, his proxy, hinted to honest John that he should speak for himself and not for another. Priscilla is a great woman at Plymouth.

We ascended to the summit of Burial Hill and there amid the tombs of the Pilgrims and those of their successors, while the eye feasted upon the glories of one of the finest views mortal eye ever rested upon, we thought over three hundred years of history, and of the destiny it shadows forth.

Away in the distance a good view was had of Clark's Island, where certain of the Mayflower company spent

their first Sunday on New England soil. On a headland, now known as Duxbury, and on the highest point, called Captain's Hill, stands a tall and stately monument to the memory of Miles Standish and surmounted by a colossal statue of the peppery but valiant soldier. Some fifteen or twenty minutes' walk from Burial Hill, on a noble elevation, has been erected what is known as the National Monument to the Forefathers, a beautiful stately structure, with colossal figures and inscriptions symbolic of Morality, Law, Education and Freedom.

While it was a day of great and peculiar enjoyment, we left in the evening feeling that we had taken only a general glance at things we would afterwards take time to study more in detail.

The meeting in Brockton will close before this is in print. I will hold a meeting in Boston April 5-17, and then go on into Maine, where, at S. Lubec, the rest of April will be spent. This is a vast field, with difficulties peculiar to itself. I am studying it and preaching the same old gospel which has ever proven itself the power of God. I go into the baptistry for the first time to-morrow night. One confession. We confidently expect others. I preach night after night to people who never heard one of our preachers before.

I have now established headquarters in Boston, and all of my correspondents may address me as below. Meanwhile I hope to have the prayers of our great brotherhood, that in this undertaking my faith may not fall and that I may be true to the Lord.

J. H. Hardin.

Roxbury, Boston, Mass.

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or ten new subscribers at the regular price, \$1.50 each. This valuable work should be in every Bible student's library.

International Medical Manifesto.

The following manifesto—signed by over 500 physicians—has been agreed upon by the council of the British Medical Temperance association, the American Medical Temperance association, the Society of German-speaking Medical Abstainers and representative medical abstainers in France.

It has only been signed by the qualified medical practitioners who are practical abstainers from intoxicating liquors as beverages:

"In view of the terrible evils which have resulted from the consumption of alcohol, evils which in many parts of the world are rapidly increasing, we, members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual and the danger to the community which arise from the prevalent use of intoxicating liquors as beverages.

"We think it ought to be known by all that—

"1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will; and having other markedly injurious effects. Hence alcohol must be regarded as a poison and ought not to be classed among foods.

"2. Observation establishes the fact that a moderate use of alcoholic liquors, continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life.

"3. Total abstainers, other conditions being similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstainers, especially from infectious disease, whilst they altogether escape diseases specially caused by alcohol.

"4. All the bodily functions of man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centers.

"5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them mentally, morally and physically. Thus deterioration of the race threatens us, and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved

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J. Lewis Rice, 45 Milk St., Boston, Mass.

the importance and danger of this increase cannot be exaggerated.

"Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease and death, not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled to urge the general adoption of total abstinence from all intoxicating liquors or beverages, as the surest, simplest and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but is also natural.

"We believe that such an era of health, happiness and prosperity would be inaugurated thereby that many of the social problems of the present age would be solved."

He that is a drunkard is qualified for all vice.—Quarles.

All May Do Great Work.

Let it be remembered that the man or woman in business, if faithful to the leadings of God, may be doing as great a work as the man who stands in the pulpit to preach. It is not so much what we are doing as the way we are doing that counts with God. Yet let it be remembered that no one of these things can be exemplified in our lives unless we are by faith united to Christ.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if one afflicted with rheumatism in any form, or with neuralgia, will send their address to him at 804-55 Winthrop building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

I never drink. I cannot do it on equal terms with others. It costs them only one day, but it costs me three; the first is sinning, the second is suffering, and the third is repenting.—Sterne.

SPECIAL ANNOUNCEMENT!

“ALTAR STAIRS”

A
NEW
SERIAL
STORY.

By JUDGE CHARLES J. SCOFIELD,

Author of “A Subtle Adversary.”

Commencing Soon in the Christian
Century.

Correspondence

Milton, Ore.—"March offering last year \$25. This year \$106."—R. L. Cartwright.

Ocala, Fla.—"Our offering this morning is \$51.25, and still more to follow. Became minister here last Sunday and started to preach missions."—D. E. Hanna.

The Fifth District Convention of Illinois will meet at Pittsfield June 2d and 3d. A good program is being prepared and it is hoped that it will be the best in the history of the district. —J. E. Lynn, president; W. H. Harding, secretary.

Our "Plea for Union and the Present Crisis," by Dr. Herbert L. Willett. This book is a careful inquiry into the position of the Disciples of Christ and is worth the reading. Price, 75 cents. The Christian Century Company, 358 Dearborn St., Chicago.

Church at Sharon, Pa., will put up a \$10,000 building this summer. They have a lot worth ten or twelve thousand dollars in the business part of the city. Will build on block plan. Stores below and auditorium and Sunday school rooms above. Building will be of pressed brick and modern in construction, especially of the church part.—A. A. Honeywell, pastor.

Splendid audiences last Sunday and one addition to the church by letter. I will immerse a sick man at his home this afternoon. We need a new house of worship in order to accommodate the people and keep pace with the growth of the city. The wealth is here and if we can persuade the brethren to give according to their means we will erect a \$10,000 house.—A. R. Adams, Macon, Mo.

Why Modify Milk
for infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

The following comes from the pastor of the Christian church at Union City: Bro. Chas. A. Young of the Christian Century was with us beginning last Thursday evening, remaining over Lord's day, giving us some great Bible lectures and sermons. He spoke to our delight to crowded houses, and the universal expression is, "Come again." Bro. Young will conduct a series of evangelistic services for us some time this year.—J. L. Hill.

AN INCOME FOR LIFE.

THE most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine, which makes **CORKS** out of old newspaper scraps and other waste paper. All kinds of waste and scrap paper can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade-mark can be stamped in the top of each cork as made. Our corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price, owing to the scarcity of cork bark, but we can get even higher prices, as **OUR CORKS ARE BETTER**. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest, at **\$1.00 PER SHARE**. Within 60 days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$100.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company will earn millions of dollars per year. **We can have no competition, as we own all patents.** Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed for in our own city the first day it was offered. Not over \$500.00 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. Send for our booklet and bank reference, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can investigate us, then if you do not want it you need not take it. You can subscribe for as few or as many shares as you please up to \$500.00. **This is the opportunity of a lifetime.**

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The writer was called to Zearing, Iowa, by the pastor, Chas. D. Hougham, to assist in a meeting, and on Feb. 10 the call was answered. The meeting, which continued 27 days, closed March 8 and resulted in 58 being added to the church, and most of these are heads of families. Mrs. B. H. Coonrad of North English, Iowa, with her sweet voice did splendid service as singing evangelist and aided much in spreading the Gospel in song. I recommend her highly as a song leader. C. D. Hougham is indeed a true yoke fellow in such work. The Zearing church is a strong, loyal, loving body of Disciples. It was indeed a pleasure to be in such a work among such a people. John H. Swift, Bellflower, Ill.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-Washer business. In the past three months I have made \$600.00 selling Dish-Washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautiful and it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the **MORING CITY DISH-WASHER CO., St. Louis, Mo.** Write them for particulars. They will start you in business in your own home. **L. A. C.**

Do You Want a Pocketbook?

We have on hand a liberal supply of the most valuable pocketbooks that you have ever seen. They are the books Matthew, Mark, Luke, John, Acts or Romans, just the size that fits the vest pocket. We will furnish any one of them for one new subscriber to the Christian Century. Prices in quantity will be quoted on application. They make splendid presents.

Richmond News.

The writer will assist I. L. Chestnut in a meeting at Fredericksburg, Va., next week.

B. H. Melton will assist W. F. Smith at Newport News in a meeting in May.

Melton says, "If you want to feel real happy, take a beg offering for missions." It is a sure cure for "the blues," and several other things. Let all the preachers and churches try it. Morgan, Atkins, Williamson, Moore, and the writer most heartily recommend it after a thorough trial of it ourselves.

Seventh Street is now a Living Link church. Marshall Street is aspiring to become one within a year, and Third church is getting some such high notions into her head, too. The

fever is contagious! We hope many other churches in the old mother of states, statesmen and good preachers may catch it soon.

Richmond, Va.

P. A. Cave.

Am in a three weeks' meeting here. Twenty additions, 14 confessions. After I preached one week the south M. E. folks united the rest of the religious people in a union meeting in the courthouse. It so happened that Prof. C. E. Millard, one of our best evangelistic singers, came home on a visit and has rendered such efficient help that the above result was attained. We look for much good yet before we close. If any pastor needs a proficient helper in song, let him address Prof. C. E. Millard, Maysville, De Kalb Co., Mo. His solos are as fine as I ever heard, and I have heard most of the leading men, as Sankey, Towner, Bilhorn and T. W. Cottingham, Maysville, Mo.

Baltimore Letter.

Brother Power has returned to Washington after an exchange of pulpits for a month with A. B. Phillips of Augusta, Ga., and we are all glad to learn that Sister Power was improved by the trip in the South. The Vermont Avenue saints enjoyed the ministry of Bro. Phillips . . . E. B. Bagby of Ninth Street church, Washington, and B. A. Abbott of Harlem Avenue church, Baltimore, exchanged pulpits last Sunday. In the last five years Ninth Street church has paid \$9,500 on their debt, leaving them now only \$16,500 . . . The Washington college is getting along well under President Motley and the outlook is brightening for that work. Bro. Motley has been very faithful in his labors there and he has gathered a good class of students around him . . . The Riverside Park church, Baltimore, which opened its building for work no earlier than October last, has a membership now of nearly 200, and yet you hear somebody say that the East is hard to reach. The East is as ready for the Gospel as the West, and if we were to put forth the same energies the results would be nearly up to those of the West. There is a large unoccupied territory in all of our large Eastern cities and in these centers the Gospel ought to be planted. By the help from the C. W. B. M. and the

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A. C. M. S., Bro. Shelburne, the pastor, is sustained at this point and the church extension is likewise investing in the East. Under present conditions this is the greatest missionary territory in America and our missionary boards are seeing it and coming to the help of the needy. The A. C. M. S. has put an evangelist in the East, W. J. Wright, and he is doing a great work. If we could afford it, it would be a wise investment to have half a dozen such men as Wright in the field . . . The Church Extension board has made large investments in the Eastern cities. They have loaned for new work, in Boston \$3,700, in New York \$2,500, in Newark, N. J., \$3,200, in Baltimore \$5,250 and in Washington \$4,000, and likewise through the South they have been giving great opportunities to our brethren in their liberal loans, as, for instance, in New Orleans \$3,000, in Mobile \$4,000, in Columbia, S. C., \$3,000 and Charleston and Tampa. All these investments mean much to us and in coming years the wisdom of these investments will be proven. Our missionary causes ought to have our support as never before, for these are times of great opportunities and no people on the face of the earth have such a plea as the Disciples of Christ.

Our new work here is going ahead. We are busy planning and the loan that the Church Extension has made for the Temple church has brought many contributions from our friends over the country. People are interested in the churches in these great Eastern cities, and these churches must do their best to show what these opportunities mean. Receipts for our new work are as follows: A friend, Clarksville, Tenn., \$5; John George, Kentucky, \$1; H. E. Groves, Florida, \$2; A. C. Moore, Ohio, \$2; A. J. Thomson, Ind., \$5; W. H. H. Graham, Canada, \$5; Mrs. E. E. Moore, Texas, \$2.25; Frank E. Etherington, Canada, \$2; W. E. Bell, Virginia, \$2; R. A. Long, Missouri, \$25; Mrs. Bettie W. Shaw, Indiana, \$2; Mrs. Nancy Spencer, Ohio, \$2; J. S. Ross, Ohio, \$2; Mrs. Lizzie A. Hamilton, Indiana, \$1; Miss Ellie Newcomer, Maryland, \$5; W. A. Bowles, Virginia, \$1. Others will follow. These friends are interested in the spread of the Gospel and in these great cities help must come from outside the city to make this city work strong. . . . In Virginia

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NATURE'S BROMIDE
Cures Constipation, Rheumatism, Skin, Liver and Nervous Diseases.

the brethren are very happy over the purchase of a hotel just outside of Lynchburg for \$13,500 which they propose to turn into a college and J. Hopwood will be in charge. That means that it will succeed. This building will be able to accommodate 200 or more student boarders and the location is admirable.

721 N. Carey St. Peter Ainslie.

Oils Cure Cancer.

All forms of cancer and tumor, internal and external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the Home Office of the Originator for free book.—Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

The One Engagement.

The Christian has only one engagement, and that is to serve Christ; all other so-called engagements are incidental, transient, superficial, without value, or are only permanent and valuable in so far as they are inspired by the spirit of a large consecration.

WANTED—At once, a middle-aged good Christian minister (married preferred) that is full of life and work for the Lord. Employ for half of time in Potomac, Ill. Further particulars address to A. L. Griffin, clerk, Potomac, Ill.

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PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Nebraska Secretary's Letter.

Last week's letter was held up by the gripe. . . . Edward Clutter held three weeks' meeting with Liberty Ridge church, adding 20 to the congregation. He is now at Louisville. J. H. Carr held three weeks at Du Bois. Good audiences, but no results. He was at Elk Creek when last heard from. . . . J. B. White is in a meeting with his home church at Avoca. C. E. Ashton has taken the Murray work. White reports one reclaimed at Manley at regular services. . . . Fourteen additions at regular services at Grand Island last two months. . . . Elmer Ward Cole has been recalled to the work at Falls City and accepted the call. The church there has recently repaired and remodeled their house at an expense of \$350. Additions at every service. . . . Several confessions and baptisms at the First church, Lincoln, recently. One by letter. . . . H. H. Utterback is attending Cotner and preaching at Palmer. . . . De Forest Austin closed his Nebraska City meeting with 23 added. The conditions prevailing made this a large number for the time spent. . . . District No. 3 convention meets at Broken Bow March 21-22. The churches are so far apart up there that the attendance is necessarily small. But they make up in courage what they lack in numbers. . . . The State Board met at

BOOKS FREE.

The following books should be in every preachers' library: "Smith's Dictionary of the Bible" and "The Expositor's Bible" will make a good working library for any young preacher. Your congregation will help you get these excellent books and many others free. Such bargains in books have never been offered before.

The Ruling Quality, The Life of Christ (Willett), The Prophets of Israel (Willett) each 35 cents. Any one of them given free for one new subscriber at the special \$1 rate. All three for two new subscribers and \$2 cash.

The Life of Christ by Farrar, \$1. Given free for one new subscriber at the regular rate \$1.50.

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Smith's Dictionary of the Bible, large four volume edition. Former price \$20. Our price \$10. Given free for ten new subscribers at the regular rate (\$1.50), or for fifteen new subscribers at the special rate of \$1.

The Expositors Bible, twenty-five volumes. The most complete exposition of the Bible published—not the cheap edition. Fifteen dollars cash or given free for twenty-five new subscribers at one dollar each.

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25c Per \$1.00 Share
is the week ending **APRIL 1st.**

The phenomenal sale of this allotment forces us to close our present offer promptly on that date. After that date there is no argument you can offer that will enable you to secure this valuable stock at the old price.

Better be prompt than sorry.

REMEMBER the last
seven days of **March**
close the Sale at 25 cents.

On April 1st the price will advance to

30 CENTS PER SHARE

Our 100-ton concentrating mill (soon to be enlarged to 500-ton) is being completed as fast as money and men can do the work.

This one-hundred-ton mill will earn our Company \$300,000.00 yearly. Dividends will commence very soon. When they do commence stock will go at once to par and 25 Cent Stock will have \$300 per cent profit and pay an **Income for Life.**

REMEMBER we have \$200,000.00 worth of ore ready for the mill and two million dollars worth opened up.

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Shares sold on the installment plan if desired: 25% down, 25% thirty days, 50% sixty days, \$25.00 buys 100 shares, value \$100.00; \$50.00 buys 200 shares, value \$200; \$100.00 buys 400 shares, value \$400.00; \$200.00 buys 800 shares, value \$800.00, and so on up.

Many are having shares reserved while getting money ready. Why not you?

National Gold and Silver Mining Co.,
Suite 135, 70 La Salle St., Chicago.

the home of the secretary on March 10. The program for the state convention was put into the hands of a committee. The work will begin on this at once, and those who have suggestions as to the program will please forward them to me as soon as possible. We want to make the program complete and better than we have ever had. Bro. W. J. Lhamon will be one of the principal lecturers, and this in itself will make a good program. The convention will come the first or second week in August, and the usual one-fare rate on railroads will be had unless something interferes that we do not know of. . . . District convention of No. 1 meets at Auburn April 7-9, and the program has been prepared for it. Bro. F. L. Pettit will begin his work there April 1st. . . . E. Forell has moved to Aurora, where he has been preaching for some time. This will materially add to his effectiveness in that city. . . . L. P. Bush preached at Valparaiso on the 15th. . . . A. C. Corbin began his meeting at Beaver Crossing, pending the coming of Bro. Kirchstein, who is

to hold it. . . . It is perhaps due to the brotherhood in the state to say that S. P. Benbrook's trial for attempting to shoot a member of the church at Wymore resulted in a fine of \$100 and costs, which were several hundred dollars. I understand that the matter has been settled in some way. It is also proper to say that the brethren in the state have never in any sense approved the course of Bro. Benbrook, but have desired not to complicate his case in the courts by a public condemnation.

Lincoln, Neb. W. A. Baldwin.

Testimony of Weight.

In our world death deposes intemperance to do the work of age.—Young.

Every inordinate cup is unblessed, and the ingredient is a devil.—Shakespeare.

Greatness of any kind has no greater foe than the habit of drinking.—Walter Scott.

Touch the goblet no more; it will make thy heart sore, to its very core.—Longfellow.

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A. H. HANSON, G. P. A., Chicago.

The Young People's Missionary Movement.

There are nearly fourteen million scholars reported in the Protestant Sunday schools of the United States and Canada, and there are more than six million members in the Young People's Societies of these countries. Within fifteen or twenty years the twenty-three billions of dollars that are said to be in the possession of the Protestant church members of America will be controlled by these young people. Add to this enormous material wealth the immeasurable and infinitely more essential spiritual power which God waits to bestow, and it will appear that with divine guidance there is nothing impossible to this host of young people in the way of missionary achievement.

To develop a deeper spiritual life and a stronger missionary spirit among those millions of Christian young people, the church of the future, is the underlying aim of the Young People's Missionary movement. This movement was launched at Silver Bay, N. Y., last summer by representative missionary workers. The work of this movement is to be done through missionary boards, whose representatives constitute its executive committee.

The Student Volunteer movement has done a most important work in developing the missionary spirit among the 150,000 college students of the United States and Canada. It is believed that an equally important work must now be done with the vast army of young people outside of college halls.

Among the methods used in the development of this great field will be the conduct of summer conferences for leaders, a plan that has proven of inestimable value in the student work.

The first of these conferences was held last summer at Silver Bay, on Lake George, attended by 169 representatives from at least sixteen different religious bodies. During the coming summer two conferences will be held, one at Silver Bay, on Lake George, N. Y., July 22-31, and another in the early part of July, on Lookout Mountain, Tenn.

The purpose of these conferences is not, primarily, the incitement of missionary enthusiasm, but rather the deepening of spiritual life and missionary purpose through Bible study and prayer, and practical training for effective leadership among the young people.

Arrangements are made for combining exceptional vacation privileges with the more distinctively spiritual and missionary features of the conference. It is believed that these summer conferences will mark the beginning of a more comprehensive campaign during the fall and winter and reach the local churches throughout the United States and Canada.

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O. K. BUCKHOUT.

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.); Member of British Tuberculosis Congress; Member National Association for the Prevention of Consumption.

Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last been found, and a cure is now just as sure as in ordinary disease. To satisfy yourself of this you have only to write to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 874 Main St., Kalamazoo Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress and also of the National Association for the Prevention of Consumption, composed of world-famous men who have made consumption—its cure and prevention—a life study. This cure is something entirely new, and is called "Antidotum Tuberculose," or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as, unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the con-

sumption is all gone, and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley Tariff Bill fame, who went West and South for relief and didn't get it, and came back with death staring him in the face, and was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope, and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption or fear you are predisposed to it write to-night to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 874 Main St., Kalamazoo, Mich., and they will send you illustrated and scholarly books free of charge, telling you fully how the Copper Cure will cure you in your own home in a very short time.

themselves in this movement and stand in the forefront of its plans, as they have in similar enterprises in the past.

F. M. Rains, Cor. Sec.

Cincinnati, Ohio.

Field Notes.

March 15 I enjoyed preaching to two large audiences at Armingtton, Ill.

Bro. W. D. Dewise is their pastor. The work there is evidently in good condition. The church at Concord, Tazewell county, is without a preacher.

J. G. Quinlan is teaching at Alfa, Ill., and preaching at New Boston church.

The church at Sullivan, Ill., has employed Bro. Davis of Denver, Colo.

Bro. Davis sang for I. V. Coombs in a meeting held at Sullivan a short time ago.

Bro. O. E. Kelley of Mattoon held a memorial service March 15 with his church.

Bro. A. A. Wilson was pastor there before going to Bloomington, Ill.

An impressive service was held and everyone seemed more determined to do more to make the church what it ought to be than they had ever done.

May this church reach the ideal as near as may be of our dear brother who labored earnestly and well when he was with them.

The best we can do when a worker is called in the prime of life to lay down his armor is to redouble our efforts. The memory of Bro. Wilson will live long inspiring the hearts of many to better service.

Bro. Hostettler is getting started nicely in his new work at Blue Mound, Ill.

The church at Arcola, where Bro. Farelelur preaches, will dedicate their new house in May.

A brother at Chicago Heights said to me: "I could not get along without that little book," pointing to the Christian Century.

He also said: "I used to read the Sunday paper Sunday morning. Now I read the Century."

This brother has been reading the Century two months. His experience would be the experience of thousands if they would only read the Century.

A Methodist preacher said to me the other day: "After four years' work with a church paper—people are not reading Church papers to-day—with nearly five years in the field with Church papers, I realize there is much truth in the statement, 'only a small per cent of Christian people take a

Church paper,' and I have found hundreds that never were taken out of the wrapper." Brethren are free to say to me that the Century is improving, that in many respects it is the best Church paper published. I am convinced that a larger per cent of our subscribers are reading the Century (and many are borrowing it) than of any of our Church papers. My experience has taught me that the best help in increasing the circulation of a Church paper is from those that enjoy the paper. If everyone who is enjoying the Century would tell their neighbor about it, in three months' time we would double our circulation. Bro. Preacher, give us one hour of your time each week; select 10 persons you will talk Church paper to during that hour. This will come to be one of your happy hours. Your Church and the cause will be helped.

C. G. Cantrell.

We Can Do His Work.

Just as men are drawn to God by the lives they live so they are drawn by the power of Christianity itself. Jacob A. Riis said the other night that people who are doing God's work are serving him even when they do not know it. So it is that the world is proving its faith in Christ by the use of all those things that have come through the working of Christianity, schools, hospitals, homes, art, kindness, literature, all the countless blessings of our daily existence. These lead men to a faith of which they are ignorant. Some one has said that a student of history must be a Christian; that is, history proves such marvelous power in the religion of Jesus that a man must see it and believe. If all this is true, then how surely we are appealing to men when we do the work of God! Sometimes it may be the work of enforcing righteousness, sometimes the task of rebuking unrighteousness. It may be an effort to help the poor, it may be teaching a Sunday school class or leading boys to manly living, or visiting a hospital, or sending loving messages to sick people. All of the countless methods by which sunshine and happiness and goodness are brought amongst us are the works of God, which draw men and commend the Christ whom we serve. Ah, your idle, careless people, living in comfort and pleasure, thinking always of themselves and doing nothing to advance the world's happiness—these people do not preach or commend either God or man. They do not even commend themselves. But they are shamed by the generous, active, earnest folk who go about doing good, living for others, and they ask, "What makes you do these things?" And when with kindling eyes you answer, "Because my Master, whom I love, asks it," then you are preaching the gospel to them.

Of all the causes of crime, intemperance stands out the unapproachable chief.—Noah Davis.

YOU ARE TO BE THE JUDGE!



if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or good medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, nor to send you a medicine which will cure you with four or five drops, but we do offer to send you a regular \$1.00 package of the most powerful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. **YOU ARE TO BE THE JUDGE!** We know that when Vitae-Ore has put you on the road to a cure, you will be more than willing to pay.

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Vitae-Ore is a natural, hard, adamantite rock-like substance—mineral—ORE, mined from the ground like gold and silver, in the neighborhood of a once powerful but now extinct mineral spring. It requires 20 years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE when mixed with a quart of water will equal in medical strength and curative value 800 gallons of the most powerful mineral water drunk fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using.

MEDICAL SCIENCE has failed to improve upon or even equal the remedies found in a free state in healing mineral springs. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs, they pack the patient off to Carlsbad, Saratoga, Baden, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferer cannot afford the trip, and few but the wealthy can, they must continue to suffer, as the waters deteriorate rapidly, and when transported fail to procure the desired results.

A LETTER TO THE THEO. NOEL COMPANY, CHICAGO, will bring a healing mineral spring to your door, to your own house, your chamber—will bring to you VITAE-ORE, a mineral spring condensed and concentrated, a natural God-made remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this natural curing and healing Ore, nature's remedy, can be had for the asking, when the poor as well as the rich can have the benefit of healing springs.

This offer will challenge the attention and consideration and afterwards the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. In answering this, address

THEO. NOEL COMPANY, Century Dept., Vitae-Ore Bldg., Chicago, Ill.

A MINERAL SPRING AT YOUR DOOR

Enrichment of the Soul.

Wherefore, dear friends, let us remember to keep our eye on the things that are unseen, and not to be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, how fortunate; They have the world at their feet. We say, on the contrary, the world has often gripped these people's hearts and made them slaves. There are other people, and we say, how hardly they have been used! And behold, they took hold of the world, and used it like a chariot, and made it bring them faster to the heavenly kingdom! Such a man was St. Paul. He did not use his birth, his parentage, education and nationality, but he used his suffering, his immense unparalleled sufferings, wherewith to enrich and strengthen his soul.

I always like to see a good picture; I do not know anything except a good book that does a man more good, and some years ago, when I was in Paris, I went into the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and his wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a

moment dead, and his own servants were spoiling him. The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus; this is the victory, our faith, which overcometh the world.—Jan MacLaren.

The Power of Prayer.

There is truth in the scene depicted in "Faust," where Mephistopheles, rushing forward with drawn sword, lowers his point and shudders at the sound of ascending praises from reverent human souls.

One need hold no strange or unusual theory of the value of prayer to recognize its beneficent power over the lives of men. In moments of temptation a sudden realization of the presence of God and an uplifted look for help have saved many a man who otherwise would have fallen.

According to our mood or temperament or training or religious experience, prayer is a desire or a duty, a privilege or a problem. Theologians will always have room to question and think and write concerning the power of prayer as related to God's immutability; but the need of prayer remains, and the strength that comes from prayer is a fact that cannot be denied. In times of sorrow men turn instinctively to God for help. In time of temptation prayer is so great a refuge that it has been truly said that

Satan trembles when he sees

The weakest saint upon his knees.

Henry Ward Beecher used to remind his congregation that "Prayer is not beggary, but communion." Prayer is not devised as the instrument of

selfishness, or intended as a means of saving our own earnest and self-denying endeavor; nor does prayer imply a belief that God will place His infinite power at the disposal of our passing whim or wish, however, sincere. If God were to give to every man the thing which for the moment he desires and thinks he prays for, we should hardly dare to pray; God will still do right, although in our short-sighted faith we pray otherwise.

It need not be assumed that one must refrain from prayer until the subject has no mysteries for him. As well might he refrain from eating until he has learned the chemical constituents of bread. The life of prayer is a life of power, and he who prays not lacks a strength that might be his for the inevitable struggles and sorrows of life.

There is no doctrine that gives greater dignity to human life than that of prayer as Jesus taught it, which brings every reverent soul face to face with God. "Thou, when thou prayest, enter into thy closet." The soul of man is capable of communion with the Spirit of God, and each soul for itself, and each man for his own needs, may come direct to God.

There should be less prayer that seeks to bring God to see things as we see them and do things as we want them, and more of the kind that seeks to see things as God sees them, and seek strength to do the things that God would have us do, and to meet bravely and faithfully our duties in life.

The body, overcharged with the excess of yesterday, weighs down the mind together with itself, and fixes to the earth that particle of the divine spirit.—Horace.

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True Beauty.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But, whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit.

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Ten New Testaments for three new subscriptions.

Twenty New Testaments for five new subscriptions.

How to Serve Our Fellow Men.

Who built the temples, fabricated the machinery, patronized the discoveries, wrote the literature, which make up the world's great bulk? How came we into possession of riches so vast, so golden? Who opened the thousand fountains whose living waters turn the very desert into a fruitful field? How such things tell of ancestry! How much they bind us to the past! How they multiply our obligations! It clearly comes to this, that every man of us is born deeply in debt. The past is our patient and gracious creditor, and our obligations can only be paid to the future. As we cannot pay more mighty men who have covered the past with immortal renown, and who have laid us deeply in debt to their genius, their piety, their benevolence, we can only show our gratitude by noble endeavors to imitate their example.

Our thunders of applause are nothing to those whose bodies molder in the chamber of the dead, and whose spirits now worship in the upper light. We may stamp with tremendous approbation upon their graves but the ear has done with hearing; we may roar our vast applause to the streaming winds, but when heaven opens not to let the unavailing thunder pass. No! let us serve them living, and through the coming ages. We may all do this. Some can throw open kingdoms of thought, others can carry the prophet's mantle; some can help the advancing army, others can lift up the wounded and weary. * * * We do not work alone. Down through the roaring and pitiless tempest comes this word of strength, "Lo, I am with you always, even unto the end of the world." Into the dark cave into which despair has sometimes driven us comes the same word of power. If we falter for one moment it is that we may spring forward with increased energy the next. We are not to see the results of all we do. It

is enough that no true word can return void to the speaker.—Rev. Dr. Parker.

A Story for the Girls.

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party. 'Can't I wear a white dress down into the mines?' she asked, petulantly. 'Yes'm,' returned the old man. 'There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'" There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward. No woman who would keep a spotless reputation can afford to drink anywhere, for drink dethrones modesty and strengthens passion.—Christian Herald.

The Conquest of Self.

There is a modern story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious, and the next day was yet more troubled, and the third day still more. Then he came to himself, awakening to his true condition of bondage to earthly things, and said, "Is it possible that I have come to love money for itself, and not for its nobler uses?" Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet. He was learning well one secret of contentment.—Rev. J. R. Miller, D. D.

Special Price, \$1.

We have a number of beautifully bound books at different prices, 35c, 60c, 75c. We will give one of these books to any regular reader sending us one new subscription and one dollar.

The drunkard is a voluntary madman, and some one has added, "a necessary fool."—Seneca.

The Leeper Lesson Helps

Illustrate each lesson of the International Sunday-school Series by a photograph from nature. Most of these pictures were taken on the scene where the lesson is based. They bring before the scholars an actual application of the lesson to some thing or some place that now exists, and which they can see, understand and appreciate as having been (whenever practicable) The Actual Scene of the Events Discussed.

They are issued in Two Forms, as follows:

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"The church has been looking for just such a series.—Prof. G. L. Robinson, D. D.

Mounted Christmas Pictures Free for Your Sunday School Scholars

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The pictures are the same as the supplements issued with this paper last week. If you have not seen this BEAUTIFUL AND INSTRUCTIVE CHRISTMAS PICTURE, send Two Cents to the Publishers, A. L. Swift & Co., Chicago.

Order or subscribe through This Paper or from

Denominational Boards,
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The Test of Strength.

"I am bewildered and puzzled by the problems of my life just now," said a man who was going through a season of temptation and trial, to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength which you say God promises to those who fight for him is not given to me. Why is it?"

"Are you sure that strength is not being given to you?" asked the other. "Not strength to conquer just yet, perhaps, but strength enough to keep fighting. That is the true test of strength. Many a saint of God has fought sin all his life and been staggered by the problem of existence and never solved them, and never fully conquered—but has fought on, nevertheless, to the very end. No man is beatentill he stops fighting and yields. To maintain a conflict, no matter how unequally, means strength. Victory is not always in God's plan for every soul here in this mortal life—but a brave fight is, and strength for that will always be given. God's strength is made perfect in our weakness, when, in our weakness, we still go on striving, resisting, facing the enemy, refusing to give up, no matter what the odds are against us. That's strength, not weakness. That's what makes the difference between hero and coward—the fixed determination never to yield, always to fight on."

"I see," said the questioner. "If I will fight as long as I can God will strengthen me so that I can fight as long as I will. Strength is sure, whether I conquer here or not. It clears up the puzzle of things a good deal to know that; God helping me, I will fight on, whether I ever fight through or not," and he squared his shoulders with a new determination at the thought, and went forward bravely to meet his battle afresh.

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How to Live in Peace.

In order to be satisfied even with the best people, we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only fulfill the law of Christ by bearing one another's burdens. There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many

troubles would be avoided by this simplicity. Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them and God gives them to you only out of pure mercy.

Fighting Shadows.

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extended across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and, either like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed before we

are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee," or this: "As thy days, so shall thy strength be."

He that tempts me to drink beyond my measure, civilly invites me to a fever.—Jeremy Taylor.

Jefferson's Opinion.

The habit of intemperance by men in office has occasioned more injury to the public and more trouble to me than all other causes, and, were I to commence my administration again, the first question I would ask, respecting a candidate for office, would be, "Does he use ardent spirits?"—Jefferson.

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The Des Moines Congress

The Congress in Des Moines last week was an unqualified success. We call the attention of our readers to Mr. Campbell's report of it. The result of the Congress will be good. It marked a deeper and more vital unity of thought among our leading thinkers than any previous Congress. The address of Judge Charles Scofield seemed to have reached the high water mark. We were not permitted to hear it, but was universally commended. The address of Charles M. Sharpe, which we shall give to our readers, on "The Incarnation and Modern Thought," brought him to the front as one of our clearest and keenest thinkers. The systematic co-operation of churches and Christian workers for purposes of civic righteousness and evangelization as advocated by J. H. Garrison, editor of the *Christian Evangelist*, did not have a dissenting voice among the many speakers who took part in the discussion. M. M. Goode's reply to J. H. Garrison's paper was full of wit, but the entire Congress was not only convinced that far from there being any danger in such federation of churches and Christian workers as would not violate the conscience of individual Christians or the liberty of our congregations there was danger in standing aloof from any sincere effort to hasten the union of all Christians. The principal point raised in the discussion of the papers of Brethren Garrison and Goode was whether the "Garrison type" of federation, to which no one objected, represented the "Sanford type." In closing the discussion Mr. Garrison quoted from Mr. Sanford and others, proving conclusively that his paper harmonized with the leaders in the federation of churches and Christian workers. Endorsing the principle of federation as a step towards Christian union does not commit the Disciples of Christ to an endorsement of denominationalism nor can the federation of Christian churches and workers keep us from planting churches of the apostolic faith and order in any community where the enlightened Christian conscience of disciples deem such a church necessary.

The paper by J. B. Briney was a strong paper from the destructive standpoint, but failed to adequately treat the subject assigned in the paper. The paper pursued the deductive method of assuming that the literary and historical study of the Bible does destroy the credibility of the Scriptures and then massing the extreme statements of destructive critics to establish his presupposition. He had nothing to say of the good results of the historical method of Bible study or of the higher criticism of the New Testament. Our personal love for Bro. Briney and our esteem for his scholarship which has been won under circumstances which would baffle most men, makes us regret all the more that such a hero of the cross would fail in a paper carefully prepared to discriminate between the constructive results of the evangelical critics and the destructive results of the purely rationalistic critics. H. O. Breeden's paper was a treatment of the same subject rather than a review of the numerous points of Bro. Briney's paper. Fully recognizing both the good results of historical study of the Bible by devout believers in the supernatural and the evil results of an unbelieving destructive criticism he fully vindicated the literary and historical study of the Bible. As the time for the discussion of the papers was limited, four speakers were chosen two by Bro. Briney and two by H. O. Breeden, all of whom contended that while the

literary and historical study of the Bible may produce both good and bad results according to the viewpoint of the critics, that the good results of evangelical scholars far outweigh the bad results of the destructive critics, and that the credibility of the Scriptures has been confirmed rather than destroyed. The popular address of Prof. Terry was lucid and interesting. We have never seen or heard a satisfactory answer to the categorical question, "What is inspiration?" However, after twenty years of careful study of the Bible from the standpoint of history and literature the writer is convinced that the inspiration of the Bible so far transcends the inspiration of all other literature that it amounts to a difference in kind. The Bible finds us and we may feel its superior inspiration though we may not define it. The only really disappointing paper which the writer heard at the Congress was the one on the "Fatherhood of God." The paper opened with a beautiful exordium on the cross of Christ and closed by denying the reality of the vicarious suffering of Jesus. To say that Jesus nowhere hinted at such a conception is to rule the gospel of John and many of the sayings of the synoptics out of the canon.

The last address of the Congress on "Christ in Modern Literature" was beautiful and revealed a delicacy of artistic taste in the author which was simply exquisite. However, the element of strength in the paper suffered from the excess of beauty. So much time was given to the literature of doubt and so little to the literature of faith that the general effect might discourage the weaker brother. However, from the standpoint of an inductive study of Christ in modern literature the paper was a masterpiece.

The entertainment of the Congress by two such churches as the University Place and the Central was all that could have been desired. Bro. Briney and the writer enjoyed the hospitality of Mr. and Mrs. Witter and Mr. and Mrs. Delmedge. The next Congress meets in Chicago.

BOOK REVIEW.

Studies in the Life of Paul. By W. H. Sallmon. M. A. Published by the International Committee of Y. M. C. A.

This is one of a large number of excellent booklets on Bible study which the Y. M. C. A. is encouraging. The same author has published "Studies in the Life of Jesus," "Studies in the Miracles of Jesus," "Studies in the Parables of Jesus," etc. The little booklet gives a systematic resume of the life of Paul and contains a number of quotations both in prose and poetry which are very valuable. There are twenty-four lessons in the book emphasizing the character of the great apostle. There is also an outline of the epistle to the Galatians and a chronology of Paul's life. Cloth, 40 cents; paper, 25 cents.

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.

ELIZABETH STUART PHELPS.

All Love greatens and glorifies
Till God's aglow, to the loving eyes,
In what was mere earth before.

R. BROWNING.

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